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THE MISSIONARY HERALD

Volume CI AUGUST, 1905 Number 8

The Closing of the Books

It has been customary to keep open the Treasurer's books through the first week of September, in order to receive late contributions for the year. This cannot be done the present year. The books must close promptly on August 31, in order that the accounts may be made up for the Annual Meeting, which, it will be remembered, comes nearly four weeks earlier than common. Will our friends, and especially the treasurers of churches, keep this fact in mind and forward their donations promptly, certainly by Friday, August 31?

Two Micronesian Islets

Do not overlook the report made of Ngatik and Nukuor, in Mr. Gray's letter from Micronesia. A people who have never had a resident missionary and less than five years out of darkest heathenism, who have unaided built a beautiful church, and having paid for it themselves find a good balance left, and have turned that balance over to the American Board, are worthy of all honor. Their good work should be known, for the honor of Christ and his gospel.

The Annual Meeting

The invitation from Seattle for the Annual Meeting of the Board will be found on the cover of this issue. It is most hospitable in terms, yet it very properly presents conditions which should be carefully observed. A large attendance from the Pacific coast is anticipated, and a special train from Boston direct to Seattle, with additions along the way from New York, Chicago, and Minneapolis, is practically assured. For all information regarding the matter address Mr. John G. Hosmer, 14 Beacon St., Boston.

China's Claims

Our readers will find unusual space given to letters from China in this issue, and they will not be sorry, if they read them. They are but part of the communications, all of the same tenor, which have arrived within the past month. Our brethren, especially in northern China, believe that their opportunity is phenomenal, and that their claim for aid surpasses all others. They ought to be heard as they tell of the marvelous openings of Providence in the regions which they cultivate. Other missionary boards are having the same experience in China. In the one hundred and tenth report of the London Missionary Society the directors declare, in view of the tidings recently received, and especially in view of the report of its Deputation just returned from China, that "if the whole energies

of the Society during the next ten years were to be devoted to the development of the work which it had been permitted to begin in China, it would scarcely be too much for the opportunities and needs of the situation." What can we do for this nation of 400,000,000, now open as never before for the entrance of the servants of our King?

The Extra Herald

Our subscribers doubtless have been surprised at receiving an extra number of our magazine, and if they have read it we are confident they appreciate the reason for its issue. The Prudential Committee approaches the close of the financial year with solicitude. It is the business of the Prudential Committee, not only to use the funds that fall into its treasury, but to endeavor to increase these funds to meet the needs of the missions as known to them. And the best way to accomplish this end is to make known these needs to others. The facts in the case must be set forth as clearly and as widely as possible. It was felt that a special number of the *Herald*, stating these facts, might bring forcibly to the attention of our friends the present situation. If any special use can be made of this "Extra," copies will be sent to those who ask for them.

The Typhoon in Micronesia

Just as our pages for this number are being made up letters have been received from Micronesia giving details as to the cyclone that had visited Kusaie and Ponape, of which telegraphic notice was given in our last number. The accounts now received from Captain Garland, Messrs. Channon, Rife, and Gray are distressing. The typhoon struck Kusaie April 19, lasting, in its fiercest form, about six hours. Captain Garland says that the storm was more severe than that of 1891, though shorter in duration. The Kusaie Girls' School fared worst, all the buildings being prostrated and left, as Captain Garland says, "like a handful of toothpicks dropped on a table." Miss Wilson in escaping from their falling house had a rib broken. Dr. Rife's house was partly unroofed, moved from its foundation, and partly blown down. The missionaries are now living in the workshop, 14 feet x 20 feet in size, with an iron roof close to their heads. The storm was so terrific that it was felt to have been almost a miracle that no missionary was killed. Five Kusaians were killed and a score or more wounded. On Ponape Mr. Gray reports that everything was laid low, and their household goods, papers, etc., were either blown away or ruined by the downpour of rain. The trade goods were not much damaged, and the imported food supplies were for the most part saved. This is of the utmost importance, since the native food will be exceedingly scanty. He says it will be years before they can have breadfruit; a few large cocoanut trees may bear in the course of a couple of years. Serious questions have arisen as to what shall be done with the schools on Kusaie, which are now wholly unprovided for. A proposal is made that the Marshall Island school be removed to some islet in that group. Captain Garland reports that the *Morning Star* dragged her anchors twice across the harbor and touched bottom three times, but received no serious damage to her hull.

These are the principal items taken from the voluminous reports received, some of which will be given in more detail in our next issue. The most strenuous efforts will be made at once to supply the present needs of our distressed missionaries in this Island World. It was thought probable when the mail left Kusaie that the *Morning Star* would come up to Honolulu, reaching there sometime in August.

John Hay

In the death of Secretary Hay our country and the world have lost something greater than a great man. His intellectual powers, his wide knowledge of public affairs, his diplomatic skill, entitle him to high rank among public men. But above and beyond these gifts which he shared with others, he was preëminent as a statesman by reason of that sturdy love of truth and righteousness which characterized all his diplomacy. There was an openness and honesty in his conceptions of the attitude which a nation should take in its relations to other nations in striking contrast to the traditional idea that shrewdness and even trickery are proper and to be expected in dealing with foreigners. The Christian conception of duty to mankind dominated his thought. And so he was a man of peace and a lover of all races and nationalities, and hence in all lines, social and spiritual as well as commercial, he labored for an open door for all. Never were his good offices sought in vain in behalf of Christian work or workers in any part of the world. May God grant to us other statesmen like John Hay!

Death of Hudson Taylor

One of the most notable personalities connected with foreign missionary work within the past half century has been Rev. J. Hudson Taylor, the founder and director of the China Inland Mission. On the third day of June last he died at Chang-sha, in the province of Hunan, after fifty-two years of remarkable service in China. He was sent out in 1853, working for several years under the Chinese Evangelization Society in the city of Ningpo. Laboring independently for a while, he was led, in view of the vastness of the work to be accomplished among the millions of China, to plan a new organization, the chief features of which were that it should be international and undenominational, the work to be managed by directors in China and not by a society at home, the workers to have no support guaranteed to them, but receive what is given them, with no solicitation or collection of funds authorized by the mission. One chief design kept in view was the entering upon work in unoccupied provinces, exploring and preaching parties being sent into the remote sections with a special view of preaching the gospel "for a witness" to those who were wholly unevangelized. Mr. Taylor proved to be a most vigorous director, a man of devout spirit, abounding in faith and prayer. It is not necessary for one to indorse fully the principles or the methods of the organization in order to recognize most cordially the noble spirit of the director and of many of the men and women who have labored in connection with the China Inland Mission. They have toiled in a most self-denying way, and have accomplished most remarkable results. At last reports nearly eight

hundred foreign missionaries were connected with the organization, and it had an income from outside of China of about $225,000, having work at about five hundred points and in nearly every province of the empire. Mr. Taylor, it will be remembered, was present at the Ecumenical Missionary Conference in New York in 1900, shortly after which he suffered an apoplectic attack which only partially checked his labors. He desired to return to China, and it was granted to him that he should go to the inland city of Chang-sha and into a province which had been bitterly anti-foreign, but which he had done much to open. There the good man passed to his everlasting rest at the age of seventy-three. May his mantle fall upon some worthy successor in the China Inland Mission!

Change of Address

Having found a suitable place for their home at Beira, East Africa, Mr. Bunker has removed his family from Groutville, Natal, to the newly opened station, and their address hereafter will be simply Beira, East Africa.

From the Crucifix to the Cross

Among the faithful missionaries who have labored in connection with the mission of the American Board in Mexico were Rev. and Mrs. Matthew A. Crawford, from 1882 to 1894, working at Guadalajara and Hermosillo. After Mr. Crawford's death, in 1894, Mrs. Crawford, who is a daughter of the late veteran missionary, Mr. Sturges, of Micronesia, removed to southern California, where she has been laboring among the Mexicans settled in that region. She has recently published a delightful story entitled, "From the Crucifix to the Cross," based on her experiences in Mexico, illustrating the progress of a soul from faith in forms and charms to faith in Christ, the Redeemer and Lord. It is specially adapted to young people, and gives a striking picture of Romanism in Mexico. The booklet is beautifully printed, and is sold for twenty-five cents, the avails to be used for the benefit of the work among the Mexicans. Copies may be obtained by addressing Mrs. H. J. Crawford, Ontario, Cal.

Christian Endeavor Conventions

The biennial International Christian Endeavor Convention is in full progress at Baltimore as we are making ready this issue of the *Herald*. This organization has about it the marks of perpetual youth, increasing in numbers and in vigor as it increases in years. Its most notable advances are in mission lands, where it is recognized as one of the best agencies for meeting the needs of people just coming into the Christian life. Its methods, very simple in themselves, are found to be suited to young Christians, awakening their enthusiasm, calling out their best energies, and developing in them the purpose and showing them the way to serve their divine Master. While we write there comes to our table an account of the sixth Chinese National Christian Endeavor Convention, held at Ningpo, May 12–15, which was largely attended, having, aside from its Chinese constituency, several British, American, German, and Japanese Christians. Bishop Bashford, of the American Methodist Episcopal Church, Dr. Arthur H. Smith, of our own Board, Rev. Mr. Harada, of Japan, Rev. Gilbert Reid, Rev. D. W. Lyon, of the Young Men's Christian

Association, Rev. E. P. Thwing, and other prominent men were present. The general topic for the convention was, "The Life, the Work, and the Opportunity of Endeavorers in China." Among the special features of the convention was the attendance of the Ningpo Chinese officials, who listened attentively to several addresses, and they were so much pleased that they gave an elaborate feast to the eighty foreign delegates in attendance. The report of the meeting refers to the great services rendered by Rev. George W. Hinman, who has been for a time the general secretary of the Christian Endeavor Union, but has now returned to his work in connection with our mission at Foochow.

Winter at Bitlis

THE past winter in Bitlis was one of extraordinary severity. It began a month earlier than usual, and the snow, which ordinarily falls to a great depth, was excessive, so that twenty-five feet were registered before the spring came. The roads, of course, were wholly blocked, and it was impossible to reach the villages. On April 15 our missionaries were able to take the first horseback ride of the season. But when spring came it was with a bound, and plowing and sowing were soon going on in the villages of the plain. The opening of the roads was an unspeakable joy to the people, for grain could then come into the town, and wheat was almost at famine prices.

A College Movement

THE *Intercollegian* for June reports an interesting movement connected with Amherst College. A letter signed by alumni from more than thirty-five classes has been sent to all alumni of the college, calling attention to the needs of the Doshisha University in Kyoto, Japan, founded by Joseph H. Neesima, who was a graduate of Amherst in 1870. His brother alumni call for the raising of a fund to be known as the "Amherst College Neesima Endowment." It is hoped that $50,000, or at least $25,000, may be secured, half of this sum to be devoted to the immediate needs of the institution, and the other half for the support of American teachers in the college. President Harris and many of the prominent alumni of Amherst are cordially supporting this movement.

The Conference with New Missionaries

THE Conference of newly appointed missionaries and selected candidates held in Boston May 31 to June 7, which was reported briefly in our last issue, proved to be all that was anticipated of it. The members of the Conference before separating addressed a letter of thanks to the Prudential Committee for having called them together, and in their letter they say: "These hours have brought us a genuine spiritual uplift. Through what has appeared to us as a most helpful and sympathetic presentation of the work before us, our purposes and impulses have been greatly strengthened. We have here realized anew the interest and fellowship of the churches which it is our splendid privilege to represent. We are happy in a new acquaintance. Valuable ties of fellowship have been formed with co-workers departing for other countries; and through the influence of this gathering the officers of the American Board and of the Woman's Board have become more than officers to us. They

appear as fathers and mothers, as brothers and sisters. Being, therefore, profoundly grateful, we desire to hereby make note of our appreciation of these rich benefits. We shall rejoice if a like privilege from year to year is accorded to those who follow us."

The Emperor's Gifts

The value of the gifts made by the Emperor and Empress of Japan for various forms of Christian work cannot be measured in terms of Japanese currency. They have given 10,000 yen for Young Men's Christian Association tent work in Manchuria and 1,000 yen for the work of Mr. Hara in behalf of ex-prisoners, and have promised 1,000 yen per annum for ten years for the Okayama Orphanage. These gifts have greatly cheered the Christians of Japan. Dr. Atkinson writes that though these three objects have a humanitarian side, yet they are permeated with Christian teachings and are distinctly Christian in character, and the Japanese understand clearly from these contributions of the Emperor that in the higher circles of the empire Christianity is no longer feared nor despised. It is assumed that it is increasingly approved, and this indorsement is most helpful.

Seventy Years in China

In the Report of the London Missionary Society presented in May last, some striking facts are given showing the contrast between the condition of affairs in China at the present time and seventy years ago at the time of Dr. Morrison's death. Then there was one station, that at Canton, but no missionary. The two Chinese Christians employed by Dr. Morrison were in exile on account of their faith, and the severest persecution followed all who had sympathy with the foreign religion. In 1836 Dr. Medhurst, who had voyaged along the coast to discover, if possible, means for direct intercourse with the people, reported that visits on shore were tolerated, and civility would be shown those who distributed tracts. But Dr. Medhurst said, "The mandarins told me repeatedly that their orders from the government were always to treat strangers with politeness and supply them with necessaries at the public expense, but to *get them away as soon as possible.*" And he added, "I think it entirely out of the question for a missionary to think of taking up his residence in any part of China, except Canton." Not long after Dr. Medhurst's trip an imperial edict was issued, charging the foreigners with having shown a wish "to distribute foreign books, designing to seduce men with lies," and declaring that "if they again indulge their own desires and act thus irregularly they (naming all the foreigners) must be immediately driven out of the port, and no longer allowed commercial intercourse." But seventy years has witnessed a mighty change. Not only the cities on the coast are open, but Hankow, 700 miles up the Yangtze River, is now a central point for churches, having nearly eight thousand members; while Chung King, the capital of the great province of Sz-Chuan, 700 miles farther up the great river, is another center of wide influence. In place of the two imprisoned disciples in Dr. Medhurst's day, there are now scores and thousands of Chinese Christians, whom the missionaries of the London Society declare to be "self-reliant,

independent, aggressive, and generous in a remarkable degree," and that from among them "a number of Christian leaders who are already proving, under the guidance of the European missionaries, splendid pioneers and faithful and able pastors."

Brave Advances

We have already expressed the deep sympathy of our constituency with the United Free Church of Scotland in the trials through which it is passing because of the decision of the House of Lords that the very small minority of churches refusing to enter into the union consummated between the United and the Free Churches can legally claim the property belonging to the Free Church, including manses, churches, and endowments, so that the body now popularly called the "Wee Free" Church has dispossessed the far larger body of its buildings and institutions. No escape from this legalized injustice has as yet been discovered. Yet the United Free Church, though sorely distressed, is bravely meeting the crisis, and so far from faltering in its broad missionary work it has actually taken two forward steps of late. The first of these steps is in the Old Calabar country in Africa, making a new medical station at Itu the basis of an advance into the populous Ibo territory. The other advance, in spite of war, is within the district of northern Manchuria. Manchuria has heretofore been the special field of labor for the United Free Church of Scotland and the Presbyterian Church of Ireland. A large and prosperous work has been conducted near the coast and also at Mukden, and even farther north. A year and a half ago a prospecting tour was made through this northern province of Manchuria, called Hielung-chiang. This section of the province is about as large as the state of Massachusetts, and half of it is arable land, all under cultivation. It has four walled towns, each with a population of 100,000, with a great number of smaller towns and prosperous villages. This prospecting party passed over the Sungari River, finding an open door and multitudes of people, numbering probably not far from three million souls. In one town, Hulan, there were found to be a thousand business firms of good size, and the people everywhere welcomed the approach of the white missionaries. The report of the openness of this region, for which the United Free Church seems to have the special responsibility, has led the church, even under its present peculiar circumstances, to appoint a new missionary to this field.

The English Missionary Societies

The May anniversaries of the British missionary societies seem to have been marked by unusual interest and spiritual power. The Church Missionary Society had an aggregate attendance of some twenty thousand at its various sessions. Nevertheless its report showed a deficit for the past year of $197,000, which added to a deficit of the previous year makes an indebtedness of $225,000. The London Missionary Society is not so badly off, though its deficit for the year is $86,000, aside from a deficit of $47,000 with which the year began. But neither of these organizations is losing courage, and they are making definite plans for enlarging their receipts.

THE HOME DEPARTMENT

By Cornelius H. Patton, Secretary

"The Lord God hath spoken, who can but prophesy?" *Amos 3 : 8*

WHATEVER may have been the process of inspiration in Bible times, it is evident that God is speaking to us today in an unmistakable manner by means of current events. "Who can but prophesy" when such things are happening under our very eyes as the humbling of Russia, the elevation of Japan, and the rapidly changing attitude of China toward Christian nations and Christian ideas? Behold, too, India's millions turning to Christ as never before! All who watch the signs of the times prophesy that great days are before us. If we believe in the universality of Christ, now is a good time to express it. The situation is so new and so tremendous that it is not surprising the churches have not yet awakened to its reality and significance. We make free to predict, however, that God's people in America will eventually respond to the great opportunity abroad. They cannot hold back much longer from large giving and remain loyal to Christ. But we long for a rising tide of gifts right now, this summer, this month. Let every one who reads this paragraph help to arouse the church by spreading the news of the great opening for Christ. Then do not fail to express your interest and belief in a substantial way, if the Lord makes this possible to you.

The Last Month of Our Year

August is upon us, with its heat, its exodus to mountain, seaside, and lake resorts, its depleted congregations or its closed churches, and its general tendency to let down in self-sacrifice and toil for Christ. But August is the last month of the Board's year, and if we are to avoid a debt on the year rapidly drawing to a close, and put hope and encouragement into our workers abroad for the year to come, there must be a general rallying of our friends these next few days. Our appeal is, first, to churches which have not remembered this work this year; next, to the church treasurers who have not sent in the funds on hand; but most of all, to generous individuals in all our churches (and there are thousands of them) to send us extra gifts before the end of the month. The books close August 31, on account of the early meeting of the Board. Not an extra day or hour can be allowed for receiving gifts on the present year. There will be no days of grace for tardy treasurers and friends who delay their remittances. The tale of success or disaster in our treasury will be known when the cash is counted, August 31. Which shall it be? We are so anxious on this point that we cannot stop to speak of the generous giving during the past month. One donation of a beautiful character we will mention — that of Kohar, the Armenian — in a separate paragraph; but all the others, so many and so gracious, we must lump together in our tabular review.

	June, 1904	June, 1905
Donations	$40,945.73	$35,072.53
Legacies	2,197.94	6,604.06
	$43,143.67	$41,676.59

	10 mos., 1904	10 mos., 1905
Donations	$423.866.46	$411,466.78
Legacies	69,597.69	81,792.43
	$493.464.15	$493,259.21

Decrease in donations for ten months, $12,399.68; increase in legacies, $12,194.74; total decrease, $204.94.

The Herald Extra

The exact financial situation which we face at the close of our year is set forth in the extra number of the *Herald*, issued the 12th of July. The fact of such a special number is a sufficient indication of the critical condition of our finances. Never but once before have we issued an extra number of the *Herald*. We need not go into details here as to just why our donations do not make a better showing. Some will give one reason and some another. The increase in the cost of the missionary work during the present year was inevitable. Let any one who may be inclined to criticise the Board in this particular sit in the Prudential Committee for a few meetings, and he would understand all about it. We are the victims of our successes. God simply will not let us go backward even when we solemnly plan to retrench. Now, the best time to raise a debt is before it is contracted. And it is by no means too late to retrieve the situation. A month remains — the great harvest month of August. May it bring an abundance of gifts into the garner of the Board. "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Kohar's Gift

Usually we refrain from mentioning the names of givers in these pages, but we must be pardoned this time. When the writer was a very small boy in Chicago, back in the sixties, he received a crisp, new fifty-cent piece, script, from a rich aunt. He had never possessed such a sum before. He was immediately set upon by an older sister and urged to deposit the money as a membership fee in the Kohar Band of the First Congregational Church, a circle of girls who had assumed the support of a cripple by that name in Harpoot. Having yielded to the gentle schemer and parted with the cash (somewhat reluctantly, it must be confessed), he was coolly informed that, being a boy, he could not attend the meetings of the band. He was only an "honorary member." He rather resented this application of his gift, but has always believed in Kohar, and occasionally has wondered what has become of her, and if the afflicted little girl was supported sufficiently from

Chicago to get well started in the hard Turkish world. The answer came the other day in a check for $250 from this very Kohar for the treasury of the Board, in behalf of work in her native village near Harpoot. Surely the fifty cents was well invested, and the little girls have been amply rewarded for all their toil. It came about in this way. Kohar grew to be a remarkably able and consecrated woman, one who never forgot her debt of gratitude to friends in America. She married a successful business man, and together they moved to America and settled in Whitinsville, Mass. Eventually they came to own a house, and it was from the sale of this property that she sent the above generous donation to the Board. The incident, although having a special interest to the writer, is by no means unusual. The people we help are sincerely grateful to us, and if in later years they are prospered in business they love to remember the Board through which they obtained their start in the Christian life and their chance in the business world. The boys and girls of the mission bands connected with the Woman's Boards today are giving to just such needy persons as Kohar, the cripple. Perhaps this story will help some of them to believe more fully in this work, and to rejoice that they have such an opportunity to help the poor children of Turkey and other lands.

As to Paying Traveling Expenses

The American Board has no hard and fast rule in this matter. We prefer to leave it to the good sense and generosity of the churches and organizations asking for speakers. It is of the utmost importance that our work be presented before churches and ecclesiastical bodies if an intelligent interest is to be aroused in the operations of the Board and contributions secured for its support. In many instances our secretaries and missionaries are invited to make direct appeals for funds; and even where this is not done the educational effect of their addresses is an important factor in the sustaining of the work. The expense involved is often a legitimate charge upon the resources of the Board. At the same time, we must guard against allowing this expense to intrench upon the appropriations for the work on the foreign field. The contributors of the Board are rightfully jealous at this point. They, however, can hardly realize what a large item these traveling expenses are. The trip which the Secretary of the Board makes to your particular church or organization, costing two, five, or ten dollars, does not seem expensive in view of the local interests so prominently in your mind; but multiply these trips on the part of our secretaries, district secretaries, and missionaries through the year, and you will be amazed at the large sum of money involved. All we urge is that these considerations be kept in mind. Each case should be considered by itself. What, in view of all the circumstances, is it right to expect of the Board, and what of the inviting body? We are content to leave the decision in the hands of those who invite, believing that our interests and theirs are one. We hope not many will write as did the pastor of one large church in asking for a speaker, "We cannot pay traveling expenses nor entertain."

The Kingdom Extension Society Idea

The Kingdom Extension Society as a method of cultivating systematic benevolence has been employed successfully in a number of our churches in northern California and Oregon. The principle embodied is that of federation of all missionary interests under one management. Men and women, young and old, are canvassed for membership upon the payment of a weekly pledge for the year. In addition to these pledges, regular dates are set for special offerings for the Six Societies. In many churches the pastor sends out a special letter in connection with these offerings. All gifts from every source pass through the hands of the treasurer, but each organization contributing receives receipts from the treasurers of the benevolent societies to which its offering is designated. A program committee at the beginning of the year arranges a program for the whole twelve months. This is put into the hands of all the members in printed form. Regular monthly meetings are held to carry out the provisions of this program, and the discussion alternates between foreign and home missionary fields. The first vice-president is responsible for carrying out the program for foreign missions, the second vice-president for that of home missions. The society also coöperates with the pastor in arranging missionary meetings, either on Sunday or at the midweek service, at regular periods. All gifts known to be contributed by women are paid over to the treasurers of the Woman's Board or the Women's Home Missionary Union, unless otherwise designated. All the gifts of men go to the treasurers of the societies designated. All competition between home and foreign interests is ruled out, as the whole society studies each line of work in alternating months, and a broader intelligence and sympathy in the whole work of the kingdom is the result.

Has your church contributed to the Board this year? If not, will you endeavor to have an offering made at once, or to have a subscription paper passed? Do you know of any church which has not contributed this year? If so, will you use your influence with them by personal interview or letter that they may have a share in the work? No church, no matter how small or poor, can afford to be left out. Our creed is: "A gift from every church and every person in the church." Remember that our treasury books close August 31. May God bless you all, and give us success in this endeavor.

MR. HIBBARD, MR. HIRAYAMA AND OTHER Y. M. C. A. WORKERS AT HOOJŌ

Visiting the Japanese Army in Manchuria

By Rev. J. H. DeForest, D.D., of Sendai

WHEN the war broke out I had the feeling that it would be a privilege to go with the Japanese Army, but it seemed to me that if any missionaries were permitted to go they should be a good ways under sixty years of age, and I therefore dismissed the question. But a whole year went by, and not a missionary had yet been permitted to go. And as the door opened for me to go in connection with the Young Men's Christian Association work, it seemed best to go in spite of my sixty years. All the generals are sixty or thereabouts. The Shinto priest — my friend, Mr. Shimizu — living on the same street in Sendai, looks as though he, with his long, white beard, might be seventy, and he went. So I gladly accepted the cordial invitation of the Young Men's Christian Association committee, and was granted an interview with their Excellencies, Count Katsura, the Prime Minister, General Terauchi, the Minister of War, and Viscount Admiral Ito, Chief of Naval Staff, all of whom gave me warm letters of introduction to the generals over in Manchuria and the admirals in charge of the important ports at Dalney and Port Arthur.

I did not know it at the time, for I was very green as to the way the authorities do things, that this made me the guest of the army and navy, not only while engaged in Young Men's Christian Association work, but also while visiting the famous battlefields. It was indeed a remarkable privilege to be granted a missionary — to go anywhere in Manchuria and Korea, with permission to see anything and everything I might desire. And I only regret

that strength and time were not sufficient for making a much longer stay and doing a wider work and seeing much more of these historic battlefields.

What astonished me was the cordial welcome everywhere extended to me by the officers and soldiers. I expected to have to take care of myself, find lodgings and food and transportation; but everything was provided free. Every time I went to a new place my going was wired in advance, and the best place possible was prepared for me. I lived mainly in those fine houses of brick built so substantially by the Russians. Foreign food in abundance was everywhere at hand, even up in Mukden, from which the Russians had just been driven. To be sure, I rode on box cars and in freight cars at times, but so did high officers. There was no other way. The kindness and courtesy received through those two months of March and April I shall never forget.

DR. WESTWATER AND WIFE STANDING BY WALL OF LIAOYANG

Nor shall I ever forget the most precious spiritual experiences of those days. I wanted to see those awful battlefields, for I was once a soldier and now wear the Loyal Legion button. But deeper than that desire was the longing to see the hand of God in these amazing victories on this little peninsula, where he is solving through fire and sword some of the greatest problems of the great East. Battlefields without God and his spirit of righteousness and his deliverances of nations from the wrongs of the past mean nothing to me. And it was this vision of God, using in the last ten years the three great nations of Japan, China, and Russia to lift this whole East into new life, and to stir all the nations of the world to new thinking and better acting, that was beneath the little work I did and the insufficient observations I made.

The work of the Young Men's Christian Association is centered in three places, Dalney, Newchwang, and Hoojō, and has won the approval of officers and soldiers. I made eleven addresses in these places, in buildings furnished by the army authorities. In Dalney the Chinese theater, holding about a thousand, was given us for two days. The subjects on which I spoke were, in the main, "War and Religion," "The Spirit of the American People," "Sympathy," and "The Fatherhood of God." The addresses I heard from the Young Men's Christian Association's Japanese secretaries were full of the

spirit of the glad news. The two foreign secretaries, Messrs. Hibbard and Gleason, struck me as rare men for this rare work, and the Japanese with them were not behind. The work as a whole, as the world now knows, has attracted the attention of His Imperial Majesty, whose generous gift of 10,000 yen is a high indorsement of the movement. However diplomatic this gift may be, it is certain to affect favorably the wide growth of Christian thought in the nation as well as in the army. It has helped to make the Young Men's Christian Association the most conspicuous Christian organization in all the East.

In Manchuria I discovered one more remarkable piece of Christian work. I presume thousands of people interested in missions know that the Scotch Presbyterians have work in Manchuria; but how many know what a permanent and successful work such men as Doctors Westwater, Ross, Christie, and others are doing? I saw as never before the signal providence of God in the medical missions of these men. Many people have an idea that purely evangelistic work — preaching the gospel and organizing churches — is the very best and most effective method of doing Christ's work. However this may be under some circumstances, it is sufficient to say that had the work of these missionaries in Manchuria been simply evangelistic, or even educational, it would have been wiped out of existence by the threefold calamity of the Japan-Chinese war, the Boxer movement, and this war with Russia. As it was, their hospitals were looted and burned by the Boxers and have not been rebuilt. Their 20,000 Christians were dispersed, their churches torn down, and large numbers saved their heads by trampling on the cross. Yet today that work abides gloriously strong, and those men are heroes in the eyes of Chinese, Russians, and Japanese. Russian money flowed into Dr. Westwater's work to such an extent that for seven years he was independent of home funds. Then came the Japanese victory that drove Russia from Liaoyang, and twice imperiled the life of this great man. When Marshal Oyama made his headquarters at Liaoyang and heard how beloved and trusted by both Chinese and Russians this Christian doctor, with his Red Cross badge, was, he sent for him. But the doctor's reply was: "The recent battle has put over three hundred wounded Chinese in my hospital, and I am amputating and dressing wounds night and day, with no capable assistant. To accept your Excellency's kind invitation would be to sacrifice some of these sufferers. I cannot come." The marshal was busy, too, but not so busy but that he could admire such work and send the doctor 1,000 yen for his hospital.

Then up at Mukden Dr. Christie had 10,000 Chinese refugees — men, women, and children — under his charge alone, and there were 40,000 more within the walls of that ancient capital. All the region between Liaoyang and Mukden was one barren moor, its villages blotted out and its people flying in terror. He took me to one theater where 700 of these wretched people were trying to live, and he said he had some twenty more houses full of them. Red Cross societies in Shanghai and elsewhere were aiding him in supporting temporarily this little army of refugees, among whom were scores of those

who were accidentally wounded on the edge of the battlefields. When Marshal Oyama moved his headquarters to Mukden he heard of the work of this beloved missionary, and sent him also 1,000 yen. There was no question as to whether these medical missionaries might possibly be in touch with the Russian Army, and might be used to convey information. They were Christian missionaries, Red Cross men, who loved men, and could be trusted.

In the providence of God, the first Protestant missions established in Manchuria some twenty-five years ago were medical. None other could have stood this decade of anarchy. None other could have won the sympathy and admiration of both Russians and Japanese. These medical men are the ones who have impressed the highest officers of the Japanese Army with the central truth of our religion — service — and one may well infer that the present cordial attitude of the Japanese Army to the Young Men's Christian Association work has been favorably influenced by the sight of the work and humanitarian spirit of these Scotch missionaries.

DR. DEFOREST WITH LIEUTENANT WATANABE, OF THE TELEGRAPH DEPARTMENT

Well, the battlefields! Yes, I spent three days inside that fallen fortress, Port Arthur. A navy launch was put at my disposal for seeing that tightly corked mouth of the harbor under Golden Hill, and for inspecting those fatally wounded battleships that look like giants dying in a shallow lake. A carriage took us to the foot of the chief forts, and a Christian lieutenant was our guide over trenches where I saw piles of Russian and Japanese bodies lying in deep, tangled masses, just as they fell in those desperate charges and countercharges. At Liaoyang we were taken to the Russian fortifications, outside of which we saw those dreadful wire entanglements stretched over a belt of contiguous holes, which became the graves of soldiers of both sides. At Li Kampo, twelve miles west of Mukden, we saw one of the most hotly contested battlefields of the war, where one Japanese brigade held for three days a whole division of Rus-

sians, five to one, while Nogi rushed his army around the Russian flank and utterly routed his enemy. We saw gateways in that village where the soldiers of both armies had fallen one upon another until they formed an embankment behind which the battle continued to rage. Here and there on these fiercely contested spots you could put your hand down on the ground and cover a dozen or a score of rifle bullets.

Why did God, the Father alike of Japanese and Russians, permit these hellish onslaughts and this waste of precious life? To this the whole Old Testament and evolutionary history give one suggestive answer — no people has ever risen to be a nation without being involved in war. A stern conflict, demanding sacrifice even unto death, tends powerfully to awaken religious feeling. The love of righteousness and justice, the hatred of tyranny and slavery, these are powerful feelings that have been elevated and purified by the sword. "My sword is bathed in heaven," says the prophet. "The sword is the soul of the Samurai," says Bushido. Sherman said, "War is hell," and that is true; but none the less may that other side be expressed, that in the upward progress of the race war has brought about the priceless blessings we have! Blood is the price of liberty and knowledge and progress. So when I stood over these places drenched with the blood of warriors, I knew that these unbroken victories of Japan would deepen her love of liberty, would bring new light and knowledge and rights to the millions of China, and would also aid the great Russian people to wrest from despotism their rights. I knew the war would be the means of making a new bond of respect between the East and the West, and that it would cause a rapid growth of a better international law and a wider spirit of brotherhood. And I took off my hat before the temporary tombs of the soldiers of Japan, believing that as our forefathers fought and died for a larger manhood, so these had fallen, not only that Japan might be saved from Russian arrogance and aggression, but also that in the providence of God the whole East, nay, the whole world, might progress in righteousness and peace.

The Old and the New Oregon Trail

By Rev. Robert W. Wallace, A.M., Somerville, Mass.

There is a manifest fitness in the visit of the American Board to the "Oregon country" for its annual meeting the coming autumn. For the first time in its ninety-five years of corporate life it will convene to the west of the Rockies. And there is every reason for its first far-Western gathering being in our "Pacific borderland and wonderland."

Just one hundred years ago this year Meriwether Lewis and William Clark were making their toilsome way through the Rocky and Bitter Root ranges, and down the Snake and Columbia Rivers to the Pacific Ocean. It was a daring piece of exploration, by far the most renowned in our national history, and with a glorious sequel in the acquisition of the Oregon country, with its wealth of forests, salmon fisheries, mines, and wheat and fruit belts.

Twenty-five years after the return of the explorers to St. Louis, then only a little hamlet, William Clark was the United States Superintendent of Indian Affairs for the region west of the Mississippi. One day there came into his headquarters four Nez Percés Indians, who had come from their far-away home by the Clearwater to ask for "the white man's book of heaven," and for some teachers to accompany the book. Clark received them and their request most graciously, and sent out the story of their visit and errand to the religious papers, which eagerly printed it and scattered it far and wide.

Simultaneously the Methodist and American Boards adopted the thought of evangelizing the Indians of the Oregon country. Jason and Daniel Lee, uncle and nephew, went out with Nathaniel Wyeth's immigrant party in 1834, and founded a Methodist mission on the banks of the Willamette in Oregon. One year later the American Board sent out Samuel Parker and Marcus Whitman to prospect for and establish a mission site among the Nez Percés.

Mr. Parker was a born explorer. He traversed the beautiful valleys and majestic streams of the Oregon country, made friends with the agents of the Hudson Bay Company, and wrote afterwards a book on his explorations that for geographic and scientific accuracy and intense interest is well-nigh the peer of the famous "Lewis and Clark Journal." Dr. Whitman was an enthusiastic and resolute man, just the man to inspire and lead the hundreds whom he afterwards piloted over the Oregon trail.

It was a far cry to the Columbia River region in those early days. But missionary enthusiasm was equal to any hardship if only the Indian might be brought to the Christian faith and the blessings of civilization. So over the Oregon trail went Narcissa Prentiss as Dr. Whitman's bride, Mr. and Mrs. Spalding, and shortly afterwards the Eells, the Walkers, the Smiths and Grays. Once in the new land, they separated, some to open a station on the Walla Walla, others on the Clearwater and the Spokane. And soon the Board's Eastern constituency of the forties found themselves singularly interested in tidings from Waiilatpu, Lapwai, Tsimakane, and other advance posts of Christian civilization, in what is today eastern Washington.

The complete story of the mission cannot here be told; but it must be registered that a new morning dawned on that region with the advent of this heroic missionary group. The Hudson Bay Company threw every possible obstacle in their way, as in sheer sordidness it preferred pelts to people and

Indians to immigrants. Its settled purpose was to keep the Oregon country wild. But the brain of the Christian settler won over the beaver of the trapper. Soon about the mission stations were waving wheat fields and busy gristmills, fruitful orchards, and grazing herds. Schools were thronged with Indian children, churches were filled when the braves returned from the chase, Indian dialects were patiently reduced to writing, and printed on a press donated by Hawaiian brethren. And here these loyal souls toiled and suffered uncomplainingly, and some of them lost their lives at the hands of those whose betterment was their chief aim; but they helped to lay the foundations of a Christian civilization in what is today one of the fairest commonwealths of the Pacific Northwest.

Possibly as patrons of the Board are whisked across the great divide in their comfortable Pullmans, and skirt the Spokane and the Columbia on the way to the charming city on Puget Sound, some fragments of the old story of Christian heroism will come to them, of the brave missionary pioneers who dared the perils of the Oregon trail that the children of the rude tepee might have "the white man's book of heaven." Such a memory will give the trip to Seattle a new setting.

The Hyogo Church, Kobe, Japan

By Rev. J. L. Atkinson, D.D.

The accompanying picture represents the new Hyogo church, which was dedicated on Monday, April 3, 1905. The former building was erected in 1884. Its size was twenty-four feet by thirty. It cost 1,100 yen, including land. Eleven hundred yen at that time were equal to double that amount today. The new church is fifty-four feet long by thirty-six feet wide. It cost in yen 4,101.58. The money contributed exceeds this amount by eighty-nine yen. It is very gratifying to have a surplus of even that small size.

The number of contributors was 248, some of them non-Christians. Besides these the Sunday school collected and gave 100 yen. The children scoured the city and sold hymn books, Scriptures, and photographs of Bible characters. The photographer, a member of the church, contributed 310 photographs of the church, from one of which this photo-engraving was made. These were inserted in a little book relating the history of the building.

The pastor, Mr. Taketa, has labored both enthusiastically and energetically, and receives as a part of his reward a new parsonage, rebuilt on the lot beside the church. The cost is included in the total already written. There were ten contributions of 100 yen or more. One family gave 455 yen; others gave relatively quite as much. Gladness in giving seems to have been a general characteristic. The decision to rebuild was reached at the close of a week, the evenings of which had been devoted to prayer and conference on the subject.

The organ in use was given over twenty years ago by the ministers and delegates of the Iowa State Association of Congregational Churches. The

gift was solicited by Mr. and Mrs. Atkinson, who came from that state to Japan in 1873. The instrument is a "Mason and Hamlin," and is still in good, usable condition.

The Hyogo church was organized in August, 1876, with sixteen members. Its present membership is 173. Only one of the original sixteen members is now living and still in the church.

THE NEW HYOGO CHURCH

Work was begun in Hyogo on Sunday, March 28, 1875, by Mr. and Mrs. Atkinson. Doctors Berry and Taylor had for a little time used the rented house for medical work. No house would have been let for Christian services in that old, conservative and strong Buddhist town. The town is now a part of the city of Kobe, the entire population of which is now 297,276. There are now four Kumi-ai churches in the city, of which the Hyogo church was the second. The church has recently opened a preaching place — an ordinary house — very near the spot where the first preaching was done. The outlook is good.

* * *

Medical Progress in China

By Rev. Henry D. Porter, M.D.

Medical mission work in China long since assumed vast proportions. The Medical Missionary Association, which met in Shanghai in February last, brought to mind the progress of Christian philanthropy in the effort to renew China. The association was attended by forty-two missionary physicians, representing 196 doctors, male and female, twenty missions, and 100 hospitals and dispensaries. Statistics from forty-seven of these have been gathered for 1903, showing 457,000 patients. A like showing would appear

were the rest reported, making an estimate of over a million of patients. The number of surgical operations for the same period, 1903, was 16,025. Thus in many centers of great influence in every province in China the bells of progress and of comfort and hope for the pitiful and distressed are ringing clear. It is well to mark the progress attained and the coming lines of advance.

I. One may place at the head of this list the successful establishing of a hospital for the insane at Canton. No class of degenerates is more to be pitied than this. China with all her assumed ethics takes no thought for these. A wife, insane and uncontrolled, suffers worse than a criminal. A man in our hospital reports, as his last resource, the tying of his wife to a tree and flogging her to restrain the "evil spirit"; and one of our members found a resource in chaining his wife to the windows of her bare and filthy room. The mandarin class have no other resource, and behead the insane parricides as equally guilty with highwaymen and others. Dr. Kerr, against the judgment of many associates, determined to open a hospital for the insane at Canton. He withdrew from the American Presbyterian Hospital to take up this work single-handed. Hospital quarters were found across the river from the city. He purchased seventeen acres. In 1897 two buildings were erected. The first patient was received in February, 1898. In 1902 Dr. Selden and wife decided to join Dr. Kerr, after three years in China. Dr. Kerr died a few months later, leaving Dr. Selden in charge. The Refuge is an entirely independent institution; all current expenses are met by the income from patients. The result secured will show what effort has been made and what has been accomplished. In six years 287 patients were received. At present there are sixty-three in the Refuge. Two hundred and twenty-four have left; of these, eighty-seven are reported as cured and forty-six much improved. The remainder have either died or remain as they were. A blessed thing to lay foundations! The way is open for others to begin like efforts of relief, or to urge the government to spend some of its wasted funds upon its most helpless subjects.

II. Medical Schools and Colleges. Medical education, until quite recently, has been confined to the comparatively few dispensers and assistants educated in the local hospitals. A score of such partially equipped men have been prepared in an equal number of years in many of the hospital centers. Fifteen hospitals report students from one to eleven; nine have from seven to eleven.

The time for regular medical schools has now fully arrived. The subject of medical education was the chief one discussed by the Association.

(1) At Canton, as was natural, the medical school of the Canton Medical Missionary Society, established by Dr. Kerr, has been fittingly expanded and reorganized and finely equipped with a college building. This new advance is the fruit of the labors of Doctors Parker, Kerr, and Swan during more than sixty years. A three-story building on the river front of the fine Presbyterian Mission inclosure is in easy access of the hospital. The site was given by the Chinese government. The fine building is of red brick, with wide verandas. The larger part of the cost has been the gift of the native Chinese.

(2) A medical school for women, with a building also, has been established at Canton, under the leadership of Dr. Mary Fulton.

(3) The universities of Nanking and Suchow have each a medical department, with moderate equipment, while St. John's College, at Shanghai, under Dr. Boone's care, has prepared many medical students.

(4) The Medical Missionary Association recognizes the need of combining these separated efforts into well-organized union medical schools. Such a union college is already formed at Shanghai, and, as above mentioned, at Canton. Plans for the same are forming at Hankow, while the English Baptists and American Presbyterians hope to combine in Shantung, either at Chi Nan Fu or Ching Chow, in a medical school well equipped. At Peking the American Board Mission, the London Mission, and the American Presbyterian Mission are well advanced in their proposed union medical college. The London Mission have purchased grounds on the great street opposite their mission center, and are to erect hospital and college buildings. The Empress Dowager has contributed 10,000 taels for the college; a four years' course of study has been elaborated; two physicians from each mission have been appointed lecturers, and neighboring doctors invited to share in lecture courses. The American Methodists may join, but are handicapped by their own Peking University Medical Department. Many students are eager to attend, but are held back by the necessary expense, of which tuition must form a considerable part.

The Chinese are still strangely backward in establishing government medical schools. They maintain a college at Tientsin, and the Nan Yang College at Shanghai has a theoretical medical department. The great success of the Japanese Medical Military Department must at length make an impression on even the Chinese government. A school of military medicine is to be attached to the Tientsin Medical College.

III. A third and scarcely less important matter is the issue of suitable medical text-books. The Medical Missionary Association have now issued, after some fifteen years of slow incubation, a list of medical nomenclature most carefully selected. Hitherto there has been much individuality and uncertainty in the use of such terms. The Government Peking University many years since issued Dr. Dudgeon's "Anatomy and Physiology," in large type and expensive, and also Dr. Billequin's "Chemistry." "Gray's Anatomy," by Osgood, newly revised by Dr. Whitney, with the new nomenclature, has now been issued. The present writer's "Elementary Physiology," with the new terms, is published by the Educational Association. A new series of text-books is to be issued by the Medical Association. The first in this series is already on the market, by Dr. Cousland, of Swatow — "Handbook of Physiology," a translation of Haliburton's "Kirke." Twentieth century medicine will soon be up to date for the coming Chinese medical student.

The medical humorist fitly asks, "Can China be admitted to the circle of civilized nations?" and replies: "What can you expect of a nation that does not recognize its own pancreas? One can get along without a stomach, but without a pancreas, never." Evidently China needs a medical education.

FOR YOUNG PEOPLE

Some Industries of Asia Minor

By Rev. W. A. Farnsworth, D.D., Cesarea, Turkey

By far the most important industry of nearly every country is agriculture. This has been true of Asia Minor. Strabo, writing about two thousand years ago, said that that country raised and exported great quantities of wheat. That is still a very important product, but Asia Minor cannot now compete successfully with other countries in this business. Why? Because the people continue to use old methods.

Here is a photograph giving an idea of their plowing. You see three yoke of oxen, one behind the other, not drawing one great, breaking-up plow, but each drawing a separate one — just such, no doubt, as Elisha was plowing with 2,500 years ago when Elijah called him to be a prophet (1 Kings 19: 19).

PLOWING IN ASIA MINOR

Note the yoke — a straight stick some ten feet long, the oxen far apart. You see the plow has only one handle. The body of the plow is a sharp point of wood covered with iron, turning no furrow, but just scratching the ground to a depth of four or five inches. Among the good things that the missionaries have done for the people is the introduction of modern plows.

Yet the people are so slow in adopting new ideas that the plow of the farmer and his way of using it are much the same as many generations ago. He constantly acts on the principle that the old ways are good enough; his modes of sowing, reaping, gathering, threshing, winnowing, are all equally primitive. The instrument used in threshing is "the sharp threshing instrument" alluded to in Isaiah 41: 15. This consists of two rather wide planks, perhaps six feet long, fastened together so as to make a sort of sled, quite like the farmer's stone drags. Flint stones are driven into the under side

and left projecting an inch or so, and this is drawn around and around over the grain spread in the threshing floor by oxen or horses or both.

Then comes the man "whose fan is in his hand, and he will thoroughly cleanse his threshing floor" (Matthew 3 : 12). The fan is a long-handled instrument, a combination of shovel and fork, with which he tosses the mixture of chaff and grain into the air, and the wind carries off the chaff and the grain falls more directly down. Both the threshing and the winnowing are slow work, and the winnowing is entirely dependent upon wind and weather. Fortunately in Asia Minor during the late summer and early fall rains are rare, and yet it often happens that there is much damage before the grain is gathered into the bins.

NATIVE CART DRAWN BY BUFFALOES

Perhaps the next most important industry for any country after agriculture is transportation. In all the more civilized lands railroads, steam, and electricity have made travel both rapid and easy. Not so in Asia Minor. Until within a few years the best carriage was a very rude cart. The accompanying engraving shows one of the better class. This, you see, is drawn by buffaloes. Not every farmer is able to own a buffalo, as they are much more expensive than oxen. Note the cart. The wheels are simply two thick planks fastened together and cut into a circle, on which is an iron tire; there is no hub and there are no spokes, and instead of the wheel turning on the axletree, the axletree itself turns on the timbers on which the body of the cart rests, much as a car wheel turns. The natural result of the wood turning on wood is a noise far from musical that may be heard miles away. The body of the cart rests on two large timbers arranged like an elongated letter V, so made as to come to a point at the yoke.

These carts are a very important means of transportation. Here is a photo giving a pretty good view of what we may call a *freight train.* This long train is loaded with wood which it is bringing from the borders of the Taurus, or, more accurately, the Anti-Taurus Mountains. You must know that ages ago the forests disappeared from all the plains of central Asia Minor. Hence the supply of fuel is a most difficult matter. Near the cities and villages there are generally a number of vineyards and fruit orchards. The dead limbs and the leaves of the latter, and the rich ingathering from the pruning knife from the former, are collected and preserved with the greatest care as fuel. For most people, however, what is

BRINGING WOOD FROM THE MOUNTAINS

known as *tezek* is the most important fuel. This is simply barnyard manure mixed with straw, and once a year this is prepared by the girls and young brides of a neighborhood, with song and banter.

But those who use stoves, and now very many do so, need a more substantial fuel. That is what this freight train is bringing. Probably the man standing by the third cart is one sent by the missionaries from Talas to persuade the men to take their train to Talas instead of going direct to the city (Cesarea).

Till within a few years there were in Asia Minor no roads, only bridle paths. This is not quite true, for almost two thousand years ago the Romans built some grand roads through the whole length of the land, extending down through the Taurus Mountains and into Cilicia and Syria. We see in many

places, and often can follow for miles, the ruins of these old roads. But long since they were allowed to become useless from lack of repairs. This is one of the proofs that the country has sunk from a state of civilization to one of comparative barbarism. The same is shown by the fact that where now the mud houses are seen we often discover beautiful marble pillars.

I am glad to say that in the matter of roads there has been a great improvement. After the Turko-Russian War, 1878, very many Circassians and Tartars came into the country, and brought with them their rude, springless wagons. Of course there was at once a demand for good roads. The result is that many very respectable roads have been made, and now quite

"THE SHIP OF THE DESERT"

largely, in the transportation of merchandise, these wagons have taken the place of the caravan.

You will like to see the camel, called "The ship of the desert." How far back he became the servant of man we do not know. But what a wonderful thing was accomplished when the camel was taught to lie down and be mounted or receive his load. Mark Twain says of the camel: "He seems to say, 'There are three of us — the sphinx, the pyramids, and myself.'" Here is an engraving of some camels such as come to the missionary compound in Talas. You can see the precious boxes that they have brought from Mersin, on the Mediterranean Sea, up through Tarsus and the Cilician gates, nearly two hundred of the 7,000 miles journey that the boxes have made since leaving Boston two or three months before. In these boxes are many useful things and love tokens, it may be Christmas presents.

Letters from the Missions

North China Mission

A NATIVE CONFERENCE

DR. AMENT writes with great hopefulness of the work in and around Peking: —

"Our work is forging ahead so that it is plethora, not emptiness, which makes it difficult to write. We are most thankful for a year of almost solid health and expanding development. The completion of the new church gives us ample space in Peking, and our fourteen well-equipped chapels outside of Peking, besides the two churches in the city, furnish opportunity for all the strength we have to be usefully expended.

"I will begin with the most recent things, and tell of the latest achievements of our dear native brethren. Cho Chou has become practically the constructive center of our station, and two weeks ago we held there our session of the Peking Conference, when sixty delegates were present from our nine organized churches. We represented in that little conference a region 120 miles in extent from north to south (including the city of Peking) and fifty miles wide, with ten walled cities, the capitals of ten counties, with about three thousand villages.

"As this is the first general conference we had held as a station since the troubles of 1900, they came together with a great deal of interest and hopefulness. The consciousness of church personality is growing, like that of individuals, and each wanted his church to be recognized as an entity. With that spirit there is growing the spirit of self-help and the desire, which is genuine, to be as nearly independent as possible. The local church entertained this crowd for three days, and did it cheerfully. Our premises are ample, and we gathered as a company of men and women who had important work to perform and meant to do it. Pastor Jen was made the chairman and myself vice-chairman, the other elections all being in favor of some native brother. Our general topics for discussion for the first day and a half were how to secure self-support and how to make the relations between foreign and native workers more generally useful. Many things were said which it did us good to hear; and we realized as never before how near to the native Christian is the success of the church. Then they came to a unanimous conclusion that it was time to organize a native home missionary society, and undertake, as far as possible, self-supporting work. The organization was effected by the election of a president, secretary, treasurer, two auditors, and a representative from each of the nine churches to make up an executive committee. They wanted their own pastor, and elected then and there Helper Wang, of the Marco Polo Bridge church, to be their pastor at large, to have a salary of fifteen dollars a month, more than he had ever had before. He was appointed to dwell in and was willing to go to our most distant outstation, also our newest, Su Chia Chiao, and will have charge of that large district.

"This is the first time in our history that our native brethren have taken hold of self-support in a way that indicated a real self-sacrificing interest. I have no doubt that soon our station at the city of Shun I will swing into line and support its own helper. As we know what our native brethren can do in the matter of administering church affairs, as seen in the North Church, Peking, and in Cho Chou with Pastor Li, so Mr. Stelle and I can only look forward with large hopes to the assistance which Pastor Wang will be to us in caring for the large district south of Cho Chou."

WOMAN'S WORK

Of the five months since her return from America Miss Russell has spent more than three months in the country outstations of Peking, visiting eleven out of the thirteen, and she writes of the great changes and bright outlook everywhere discernible: —

"My first ten days were spent in the city of Liang Hsiang, twenty-five miles from Peking, where I had a nice class of twenty-three women. The place was rebuilt last year, and this year a helper was located there, also a Bible-woman. On the two Sundays the chapel was more than full, and day after day we had from fifteen to thirty calls from the women of the city. Mrs. Ament spent Easter Sunday there, and reports an audience of over seventy; that in a city where five years ago it would have been impossible to get an audience of half that number! Many invitations to visit in homes were given. These I could not then accept, as I had the class for women there; but Mrs. Ament made some calls and was warmly welcomed. The women in the class represented eleven villages about there and in the Pou Au Tun region.

"One man who for many years has been one of the great leaders of the loafers of the city has become interested, and on Sundays stands at the doors of the chapel, telling every one to 'unwind their braids, button their garments properly, and to sit down and not look at the women.' Some of his friends asked him how it was that he did not storm and rave as he used to, and why it was people were not afraid of him now, to which he replied, 'I don't know how it is; only I know I am a new man inside.'

"From that city we went to spend a week at Fang Shan Hsien, a city up in the western hills and a most interesting one, well situated near to the great coal mines, with good places of business and well kept up. For years it has been sadly neglected, and the conditions of the church such as to call for much prayer and wisdom. Mr. and Mrs. Stelle have taken hold of things with prayerful hearts, and order and upward growth are coming more and more to be seen among the ruins of 1900. It is much harder to take hold of such a place under such conditions than to start in a dozen new places. We visited in the villages about there, and everywhere were received with the greatest kindness.

"A week was spent at Ping Ting, and we could see the little church there slowly gaining ground. The people are more under the fear of another uprising than in any other place in the field. Some homes are open, and a good many women called. Many come to the street chapel; and while many have not come into the church, yet the message of life is spreading in the villages about, and some day there will be a most decided forward movement. This impressed me everywhere. The work of the Nan Meng church is growing, as will be best seen in their advance in their contributions, they having promised to double what they gave last year. The deacons are taking hold with a most earnest spirit to help in the work. I had a nice class of sixteen women at this place. The Sunday audiences were good, also the attendance at the street chapel. We have there a fine boys' school, and I doubt if boys of thirteen to fifteen at home would have done as well as some of these in conducting a Christian Endeavor meeting."

A CHINESE DOCTOR

"The week spent at Pao Ting Hsien was my first visit to that new outstation. The work is going on well there. One of the new men connected with that church is a Chinese doctor. He used to take opium, but after he became a Christian he gave it up, and has since taken a great interest in helping men who take that drug. He has made a name for himself and the church in

that region by his treatment of cases. A room at the chapel has been set apart, and he gives his services to the opium patients. He feels he was cured by prayer, but he has also some kind of medicine which he uses. He keeps his patients twenty days, and then lets them go home. He and the helper and church members pray, read, and sing with these men, and with two or three exceptions every one has gone home apparently cured. They come there, rich and poor men, from all around. The day before I left three Chinese teachers came and asked to be treated. These men get a good bit of Christian truth, and they have ever before their eyes the beautiful expression of Christian and brotherly love in this doctor's heart.

"From here I went to Fan Chia Chuang, where the widow of Pastor Hung has charge of the work. I had a nice class of women, and there is a most decided movement in the spiritual life of that church. Sunday services are kept up by the Bible-woman; prayers are conducted by her at the chapel, and she is instructing quite a number of men. Dr. Ament came down for the Sunday services, and received twelve into membership and a few on probation — good audiences at all the services. One of the deacons goes out to the villages about there with Mrs. Hung, and there is quite a little interest in some new villages. One village five miles away sent an invitation to them to 'come and tell them about the Jesus doctrine.' They have made no visits to that village. We were five days at the Wen Au chapel, and there also found much to encourage. Dr. Ament will tell you of his most remarkable trip to the region south of Wen Au, and the thirty-five men taken on probation in that new field. He was also visited by a man from a city twenty-five miles from Wen Au, who urged that some one be sent to teach them the Christian truth."

FROM KALGAN

Mr. Roberts wrote from Kalgan, April 1: —

"We meet with many signs of encouragement from day to day. The fear of another Boxer uprising, which prevailed in this mountainous region long after it ceased to exist in Peking and other parts of our mission field, and which hindered many from confessing Christ before men, seems to be somewhat diminishing. Our boys' boarding school, which had five or six pupils last year, now has twelve, each paying more than half the cost of his food. The newly reopened girls' boarding school, with six pupils, is doing a good work, and is a bud of promise. Inquirers are coming in larger numbers, the street chapel preaching services are well attended, the helpers in the outstations are working well, and for the first time since 1900 there is not a case of persecution in our church nor a lawsuit on my docket! The heathen seem more ready to receive Christian instruction than ever before. The distance and isolation of this station will soon cease, for work on the railroad from Peking to Kalgan has begun, and we are told that it will be finished in four years. Then we shall be able to go to Tientsin in less than one day.

"Our dispensary being closed, patients come to me daily for medical aid, which I cannot refuse in cases that I understand and can benefit, though I tell them plainly that I am not a doctor. Only the desire to do a deeply spiritual work has prevented Mr. Sprague and myself from laying hands in baptism on many converts."

THE LIN CHING DISTRICT

Mr. Chapin reports another successful tour within the field which is now so open to the reception of the gospel: —

"I accompanied the Doctors Tucker and Mr. and Mrs. Ellis as far as Lin Ching, and then went on to Tung

Chang-fu. Here Mr. Wen reported that there were some ninety men at a place called Sha Chen and vicinity, who desired to become connected with the church. He could not state definitely with regard to them. Probably by the time of our large meeting in May we shall be able to report more at length.

"At Ssu Chuang I found seventeen carts hauling stone for foundations to the new chapel the little church is building at that village. There was some indemnity from the troubles last year, most of which I turned over to them, but more than four-fifths of the cost of the chapel is raised from subscriptions. There are fifty givers; total cost of chapel about two hundred dollars. Within a short radius from that village are forty-three villages, in each of which is one or more inquirers. The whole number of these is over one hundred.

"At Ah Cheng, ten miles to the southwest from that village, I spent the Sabbath. Since I was there in the winter the number of inquirers has increased daily, until now it numbers more than two hundred. They have rented two places, one of which, on the street, serves as meeting place on the Sabbath, and the other they hope to occupy as soon as the present occupants leave. I was entertained at the residence of the chief military official, and the room where we met for worship overflowed outside the door with hearers."

This village of Ah Cheng is at the eastern end of Yang Ku County, which contains not far from fifteen hundred villages. Of one of these villages, Tao Cheng Piu, Mr. Chapin writes: —

"As in the case of the Ah Cheng brethren, they had come for me with a chair, borne by four. I found the village three and one-half miles from Ah Cheng, built near the Yellow River. For ages this was the entrance to the Grand Canal, going north. Here are sixty inquirers. And here also they are building a chapel. This is to cost about one hundred dollars. It is to be erected on the dike at its highest part, and this is being built up still higher, that in highest water it may escape the flood. I cannot help suspecting that the brethren here are worldly wise, as well as progressive, for the chapel is sure, in times of such distress, to serve as a haven of refuge for the Christians, both for themselves and their possessions. All the same, it is one of the strange sights to see in China, or anywhere else, for that matter, a body of men, none of whom are church members, engaged in building a church edifice. Here, as at Ssu Chuang, all the expense of the building comes from the Chinese themselves."

Mr. Chapin then refers to the taking over of some village work begun by the London Missionary Society, but which can be more readily cared for from Lin Ching. Inquirers were found on all sides, and a great harvest could be gathered were the reapers ready in sufficient numbers.

OUTSTATIONS OF TIENTSIN

Mr. Ewing writes of the village of Yang Cheng Chuang-tzu: —

"In response to a special request by the Christians of the village, a helper was sent there in February. Under his leadership I found that the Christians were meeting at the chapel twice every day for instruction and prayer. Whole families attend, and men, women, boys, and girls all lead in prayer. At one such meeting while I was there, there were thirty-one prayers. There were only seven church members, however, and we found it necessary to suspend one of these. But there were many applicants for membership, whom we examined; and on Sunday twenty-two were received into the church, eighteen more on probation, and seven children baptized. Some of these people have been waiting more than five years. The others who were received into full membership have been 'inquirers' for about two years.

All of these were fairly well instructed and quite in earnest. The whole village has seventy families, of whom fourteen are Roman Catholic, and more than twenty are connected with our work. The evangelizing of the village still continues."

A NEGLECTED FIELD

"As to our work in the Chiao Ho and Hsien Hsien districts, I found little to give ground for encouragement. The church membership has declined in numbers, some having been dropped for cause, others having disappeared, others being backsliders or cold and uninterested. There are inquirers, but they are uninstructed. There is no helper to instruct them, nor has there been any, except temporarily, for more than five years. The whole is a good sample of a neglected field. But in spite of these depressing conditions there is something to be said on the other side. There are a few faithful Christians scattered in various villages. There are several boys studying either here or at Tung-chou. There are some of the 'dropped' members who have not given up their faith in Christ. There are numerous inquirers eager for instruction, and there would be more if a helper could be located there. There are villages where the people would be delighted if we could establish schools. There are places of strategic importance where we could open work and locate helpers if we had the men and the money. And if, by hook or by crook, I can get the money I shall find the men. This field *must not* be neglected any longer."

Micronesian Mission

A VISIT AT MOKIL

Mokil is an island sixty miles east of Ponape on which Mr. and Mrs. Rand resided for a time some ten years ago. A report has come recently from Miss Foss of a visit she was able to make at the island shortly after the new *Morning Star* arrived in Micronesia: —

"I had with me four Mokil girls and one Ponape girl, and we had twelve days on Mokil, a most refreshing and delightful season. The women's meeting, the children's meeting, and the general services were all well attended. It is the custom at the outside islands to hold a sunrise service. It seemed to me to be a helpful way to begin the day. The Saturday evening prayer meeting was especially helpful and uplifting, when all the Christians told of their experience of the past week and expressed a desire to be growing Christians. We had time to do house visiting and for going about among the sick. The people are very friendly, and I could get near to them in this way. They are anxious for the light, and are eager to get all the help they can.

"We had many good talks together that I never can forget. The king was ill and not able to go about, but we talked together for more than an hour in his house. At his request the people gathered around the mat on which he lay, and there they held a song and prayer service, and they talked of the love of Jesus. I did not think he was near his end, but later we heard of his death. He was a deacon in the church and a helper in the work. Paul died trusting in Jesus, his Saviour and Redeemer. I remember when I was there hearing him give orders to the people to make a great feast and give the *Morning Star* a grand reception when she came from Kusaie; but, much to my regret, it was sundown when she reached Mokil, and we had barely time to get out to the ship and get away before dark.

"A good work is going on at Mokil.

There is a religious interest among the young people especially, and the school is prospering. The Sunday school is in a flourishing condition, as is the church and general work.

"When I came away I brought two new girls in addition to what I had. I wish I could have taken more. There were others who wanted to come. I enjoyed this work exceedingly, and my heart was filled with praise to my Heavenly Father for this blessed privilege and for the strength and powers of endurance."

NGATIK AND NUKUOR

After the *Morning Star* completed its touring in the Mortlock Islands and the Ruk Lagoon she returned to Ponape, and Mr. Gray visited the two islands of Ngatik and Nukuor, which lie southwest from Ponape. His account of both places is most interesting: —

"Ngatik is a small coral island with about two hundred people. Their king is now an old man. He was the only male left alive on the island some fifty years ago. All others were put to death by an English sea captain, who reversed the method of Pizarro with the Inca king, in that he killed them all first and then took their pearl shells, which were to the Ngatik people more truly money than the gold was to the Peruvians. This fact accounts for so much white blood in the people now. Some six years ago the Lord gave them a lesson in street cleaning and walk repairing. While this task was being performed, every soul was sent out to sea for six days on a great tidal wave. On their return the island was garnished with fallen cocoanut trees, and the walks all covered with clean, white sand. This fact accounts in part for the people being as meager in spirit as they are poor in cash.

"Two full days were spent with the people. I married one couple, received into the church five adults on confession of faith, and baptized twenty-six babies. Sixty-seven members attended the communion service. The school work was reviewed and outlines of work for the ensuing year made out. There are thirty-six children in the day school."

Nukuor is still farther to the southwest of Ponape, and it has only 108 inhabitants. They speak a different language from the Ponapean. The work was formerly connected with the Ruk station, but when Mr. Gray came to Ponape it was turned over to him. Prior to that time Mr. Channon from Kusaie had visited the island, and had taken a young couple to his school on Kusaie. But no Christian work was done on the island except by Siakwe, a native woman, who had been on Ponape, and had taught the people all she had learned of Christianity. Mr. Gray contrasts Nukuor as it was when he first went there in 1902 and its condition on his recent visit.

NUKUOR IN 1902

"We went to Nukuor in 1902 on the schooner *Carrie and Annie*, Captain Mitchell being master. We had two days for our work. Siakwe had well prepared the way for our coming. The people were indeed glad to have us with them. The queen, a large, fleshy woman, well advanced in years, was sick, and unable to attend any services. She received baptism and partook of the communion while on her mat. Not long after we left she passed away. But her eyes had beheld the dawn of brighter days for her people. Her son Leka, heir and successor, was the young man Mr. Channon had taken to Kusaie, where he was at the time of his mother's death.

"The Nukuorians are a race of big people. One girl, aged thirteen, weighed about two hundred pounds. Linguistically they belong to the Samoan race. They are a quiet, kindly people, industrious and apt in lines of work as well as in books. They get along peaceably together, and are no fighters.

"At one service I baptized thirty-seven grown people and five children. Fourteen couples were married. People who have lived together after the native customs are always married after our Christian form before being received into church fellowship. Imagine those big, tall, and some aged men and women presenting themselves for marriage, after having lived together some five, ten, twenty, thirty or more years, sons and daughters along with their old parents, in the same nuptial procession! You might think it amusing and unnecessary, but they were all very anxious to begin their church life decently and in order. Such dignity of carriage, such perfect composure and earnestness of religious purpose, would have banished at sight every emotion and sentiment which could appeal to you as out of place at any of your own most solemn ceremonies."

NUKUOR IN 1905

"On Saturday morning, January 21, 1905, the *Morning Star* entered the narrow channel passing into the lagoon, where she was able to cast anchor not far from the church. It was our second visit. Two months before, Leka, the king, after having spent nearly a year with me at Ponape in order to learn the language, had gone to Nukuor on a merchant schooner in company with the governor, who formally announced him ruler of the people. Our first day was devoted to greetings and business. We had with us all of the Nukuorians connected with the work at Ponape. They had been from home two years. We also had with us materials for the king's house and for repairing the church.

"The church at Nukuor is the wonder of all these islands. The walls are built of coral rock, plastered with the white lime made from the coral. The heavy timbers were sawed or hewn from the breadfruit trees. The wood is red, and when planed and carved, as are the large timbers, it is beautiful. The plank flooring of this same red wood was all sawed and planed by hand. The roof is of thatch. The workmanship shows the greatest of care on the part of the people and in every way is very acceptable. The design is their own, and is remarkably suitable for the climate. They are now going to roof the church with corrugated iron, then build a large cistern, after which they will have plenty of water on the island. While we were there the people had no drinking water. The money they gave me to pay for the church repairs amounted to 902 marks (about $225), which is about one hundred marks more than the cost, but this extra amount they want to go as a contribution to the general work of the Board. Their regular contribution to the Board was 215 marks. Some of the people have set aside certain cocoanut trees, the produce of which is to go to Christian work. If any of their people are poor, sick, or in any kind of need, they assist them from this fund. What is necessary for the church in the way of extra expenditure can be provided for from it also; what is left over is to be a special gift to the Board. This year the special gift amounted to 193 marks. These people have also given to the mission hundreds of large cocoanuts for planting. This year all of our available land will be planted in cocoanut trees, which after a few years will be sufficient to render our training school self-supporting, if conducted as at present.

"This Nukuor work will appear the more remarkable when it is realized how few able-bodied workingmen there are on the island; I doubt if there are over twenty. Many are so large and fleshy that at their age it is most impossible for them to work. Besides, the price of cobra is small, one cent a pound.

"Though Leka is king, he is also minister and teacher. The people have gathered to his support in a loyal way. His training in Kusaie was in the Gilbert language; so he must study his

Bible in the Gilbert, get out of the Ponape what he can, and then give it to his people in their native tongue. He has taken hold of his task with true purpose, and the people, with a large initial capacity for spiritual truth and Christian light, are industrious on their part in learning their lessons. What they learn, they learn for the purpose of applying it to their daily life. They want to be in the right relation with God in order to honor and to serve him.

"While there I baptized four infants, twenty-seven adults, also a man and wife from Mokil, and married ten couples. Thus we have a membership of sixty-eight — nearly all the grown people there are on the island. This people gives us a remarkable example of the power of God to draw people to himself by the first rays of Christian light."

Spanish Mission

THE INSTITUTE FOR GIRLS

FROM Mr. Gulick's report of the International Institute for Girls we take the following items: —

"A year and three months in Madrid may be considered as having given the Institute a fair start in the new field which it was decided many years ago it should eventually occupy. It is a matter for congratulation that, notwithstanding the many adverse circumstances under which the work was initiated in Madrid, the obstacles presenting themselves have been so effectually overcome, and that the work of the Institute has been carried forward in its different departments so satisfactorily. The first need that presented itself, and which was of the greatest importance, was for more room for the accommodation of the pupils whose application for admission had already been accepted."

Mr. Gulick gives some details of the way in which obstacles were overcome until, by a favoring providence, they succeeded in securing the premises now occupied, with accommodations for forty-six boarding pupils who are in the school, besides eight day students. The report says: —

"The accession to the ranks of the students, so much larger than at any one time during the last four or five years, and the consequent increase of an untrained element in the school, naturally added to the care and labor of those who had them in charge, both as respects their domestic life and their work as students. And this was rendered all the more difficult by the distribution of the school among three different houses. When to these drawbacks is added the fact that, owing to the marked difference in climate from anything that we had hitherto experienced and the cold stone and brick floors of the hired house, nearly all of the working force of the school, one after another, had serious attacks of illness — it is saying a good deal that the work of the year was maintained at as high a level as during any other year."

Reference is made to the commendation given to the method of instruction pursued in the Institute, cultivating the reasoning powers of the pupils rather than their memories. Aside from the intellectual progress which is manifest in the different classes of the school, special note is made of the development of character among the students.

East Central African Mission

FROM MELSETTER

Miss Gilson, writing in April, said: —

"Our work has never been as interesting as at the present time. Last term we felt that the two in our first class were earnest Christians, and also the boys in the second class. For more than a year one of the boys in the first class has been every Sabbath afternoon to the camp with Miss Clarke for the native meeting. We feel that there is a great change in the attitude of the pupils towards work for the natives. In future years it may possibly be seen that this alone justifies the existence of this school.

"During the past four months more than five thousand natives from all parts of the district have been in town for the certificates of registration which the government requires them to have. 'Thumb tickets' they call them, for each one must make the impression of his thumb on his ticket."

At a later date Miss Gilson adds: —

"This term we have four children from Paubalonga, a hundred miles from here, beyond Umtali — motherless children from two families. A brother of two of the girls, a lad of eighteen, came as their escort. Eleven natives brought trunks, tents, food box, and the *mashila* in which the little girl of eight traveled. The others rode donkeys. They left home on a Wednesday and reached Melsetter the next Tuesday. One night the girls were sleeping in the tent and the boys outside, about two yards from a fire around which the natives were sleeping. One boy had a little dog sleeping beside him. They were awakened by the piteous cries of this dog, which was being carried away. In the morning they found that the leopards had visited them.

"Two of the boys in Miss Clarke's night school have just entered Mt. Silinda school. I feel sure the friends at home do not appreciate the opportunity we have here for native work."

Zulu Mission

LIGHT AND SHADE

The Zulu Mission is greatly distressed because of lack of helpers in the supervision of the churches. Since Mr. Bunker's departure for Beira Mr. Cowles has had the supervision of the schools, but help is much needed in the visiting of the churches. We are glad to report that the Prudential Committee has recently appointed Rev. Charles H. Maxwell, of Minneapolis, to this mission, and he expects to sail in the early autumn for Natal. In our last issue we gave the encouraging report of the South African Commission on Native Affairs. As yet the Natal government does not follow the spirit of that report, and our brethren are greatly tried by the restriction placed upon their work in behalf of the natives. Mr. Ransom writes from Amanzimtote: —

"The government is transgressing the bounds of religious freedom in its desire to meet the danger from Ethiopianism. It was cheering to hear that the church councils of Maritzburg and Durban have been aroused, and will stand by the missionaries in contending for freedom of religious worship. No little sympathy was expressed also for our American Mission. The Congregational Union has been tremendously roused over this matter of the three-pound rent on the Reserves and our other troubles, and an able committee of ministers and laymen of high public position has been appointed to thoroughly investigate the

matters and render all the assistance possible. Prayers here and over the sea are being answered. Let us not cease praying.

"On the way back to Durban I heard cheering news from Johannesburg. Some business men on *'change* have been converted, and with kindled hearts are working for their fellows. They have also opened a daily prayer meeting, and gather in drunkards and outcasts to lead them to the Saviour. Good word comes from the mines also. Do you realize that there are 30,000 Chinese in South Africa? The managers promised the Chinese government not to interfere with their religion, but God has opened the door in a wonderful way. Numbers of bright, consecrated Chinese Christians, some of them mandarins' clerks, have given up good positions and come to work in the mines in order to reach their heathen countrymen. A fine work is going on. Some of these Chinese are giants of men, and help one to feel what the Boxer movement might have been. The provision for the physical comfort of the Chinese is exceptionally fine."

SOME NATIVE MINISTERS

MRS. L. B. BRIDGMAN, in the monthly mission letter, refers specially to her old station of Umzumbe and to two native ministers, Mr. Mabuda at Umzumbe and Mr. Jack at Newtonville. Both of these men had been under the training of Mr. and Mrs. Bridgman at Umzumbe. In a letter she had received from Mr. Mabuda he says, after speaking of the death of his wife and two elder daughters: —

"I strengthen myself in the Word of God, and I also have comfort in my seven remaining children. I also rejoice in the condition of the Lord's work here at Umzumbe, because since you left I have tried to conform to the ways and methods of my dear departed missionary. From the time he left us, in 1896, till this day, I feel that I have no strength in the work. I remember the missionary and his wife and their help and their admonition, also their instruction to the church. This comes back all the time to me in my heart, and I feel that I am but a child in the work of the Lord. It is right that you do not forget me nor the church which you planted in this place. You should remember me more now than in the former times when I worked under your care, and when I lived with my family, an unbroken number, in my own home. The Umzumbe work is much larger now than it was then."

The other young man, Mr. Jack, whose church at Newtonville numbers seventy-three communicants, having an inquirers' class of forty, reports that he has no rest because of the absorption of his time in the school and in going to outstations to hold meetings. He, too, expresses his thanks to Mrs. Bridgman, saying: —

"It troubles me now when I remember the great kindness I received, because I feel that I did not make suitable return, and I wish I could be a boy again and go back and work for you, and so have an opportunity to show you how grateful I feel, for I am very much ashamed when I think of all the kindness I received from you and Mr. Bridgman, and how you caused me to know the grace of God toward me, so that I am now able to make known his love to others of my people."

Eastern Turkey Mission

A WORKERS' CONFERENCE AT VAN

DR. RAYNOLDS reports that the economic conditions in and about Van are most discouraging. Although the winter is over, a large part of the population are living on the edge of starvation and nakedness. On Sunday, May 7, ten persons united with the church on con-

fession. Of a gathering of teachers and preachers held during the Easter vacation and continuing for four days, Dr. Raynolds writes: —

"Monday and Tuesday of last week were given to Easter calls among the people, as usual, and on Wednesday the convention began, and continued till Saturday afternoon. Two sessions were held each day, each of two hours. Each hour had a paper presented, after which opportunity was given for discussion. The first subject presented was, 'The Relation Between Education and Religion.' Miss Norton gave two hours on 'Methods of Teaching Young Children,' and Miss McLaren two on 'Methods of Teaching Older Children.' Mr. Yarrow gave two lectures on 'Sermonizing,' and Mr. McDowell two on 'The Way of Salvation' and 'Christ's Personality, Presence, and Purpose.' Our new preacher, Baron Tavit Paghchoian, gave two lectures on 'Psychology as Related to Teaching.' One hour was given to a consideration of difficulties encountered in village evangelistic work, and one to difficulties in village educational work, and the last hour Dr. Ussher spoke on 'Body, Mind, and Spirit.'

"There were about forty persons present as members of the convention, fourteen of them from villages and the rest our city workers. Besides these there was a considerable attendance of others — teachers from Armenian schools in the city, etc — so that the attendance was good. Those coming in from the villages and not otherwise provided for were entertained at the orphanage, a number of the orphans having gone away for the vacation; and on Friday noon all the members of the convention had a social meal together in the boys' refectory. A society composed of the boys who have gone out from the orphanage had also been invited to hold its annual meeting at the same time, and were present at this meal, and after the afternoon session held their own meeting, at which nearly a hundred were present. They have started a school in one of the very needy villages near Van, sending one of their number there as teacher; and they subscribed over one thousand piasters to carry on this work another year. It was a varied company which thus gathered, some in their village garb and some from the city; but there were not many of whom we needed to be ashamed, and there was a large proportion of whom we had reason to be proud, and we found new occasion for thankfulness that the Lord had permitted us to undertake this work. All who were present testify that the week was a most profitable one to them, awakening them mentally and spiritually, giving them a new idea of comradeship and imparting a new *esprit de corps*, so that they return to their work with new zeal and courage.

"The 'American fever' has broken out here recently with considerable virulence, and we wait to see what effect this meeting may have upon it."

Western Turkey Mission

RELIGIOUS CONFERENCE IN CONSTANTINOPLE

Dr. Greene reports, under date of May 16: —

"This conference convened in the chapel of the American Bible House on Saturday, May 6, and continued one week. The specific object of the conference, the first of the kind ever held in the capital of the Ottoman empire, was to deepen the spiritual life of the Christian workers, especially of those, whether foreigners or natives, who understand the English language. English, Scotch, and native Christian workers joined most happily with the American mis-

sionaries in promoting the conference. Christian workers were present from Athens, Greece, from Sofia, Bulgaria, and from Trebizond, Salonica, Smyrna, Tarsus, and several interior cities of Turkey.

"The Rev. John McNeill, the well-known Scotch evangelist, came on invitation to lead the meetings, and addressed the conference twice a day in English in the Bible House chapel, also preaching every evening in different parts of the city. The sermons were interpreted into Turkish or Armenian or Greek or Hebrew-Spanish. Nearly every address or sermon was an hour long, but such was the ardor of the preacher, so rich and edifying were his unfoldings of Scripture, especially of the Old Testament — so varied and simple and effective were his illustrations, so sweet and quaint was his humor, and, finally, so sincere and honest was his purpose, that no one seemed weary and no one's attention flagged. Mr. McNeill held up before us the humanity and the majesty of Jesus the Christ — absolutely human and absolutely divine; he showed us how marvelously rich and varied are the lessons of the Holy Scriptures; he taught us to love still more the dear old Bible, safe against any and every form of modern attack; he made us feel that God hates sham and formality and lukewarmness; he emphasized anew how essential and how mighty love is in Christian work; and, lastly, he enjoined on us not to dictate to God as to the times and seasons of spiritual blessing, but to wait patiently and prayerfully on him.

"Deep have been our searchings of heart during these meetings, and we trust that our love to Christ has been strengthened and our faith confirmed. In short, we feel that the Holy Spirit has been dealing with us in power and with blessing, and all hearts are devoutly thankful for such a series of purely spiritual meetings.

"Since the conclusion of the conference Mr. McNeill has given an address every day to the students of Robert College, and has preached every afternoon in one of the large halls in Pera, the European quarter of the city. We are delighted that so many English-speaking people, foreigners and natives, have heard his earnest appeals. On Thursday next, May 18, Mr. McNeill goes to Smyrna for a series of five days' meetings in that city."

* * *

Notes for the Month

Special Topics for Prayer

For our missionaries and the natives in Micronesia, smitten by tempest and houseless that they may not be overwhelmed by the disaster, and that help may reach them as speedily as possible. (See page 388.)

For the treasury of our Board: that the sum needed to meet the outgoes of the year, soon to close, may be provided, and that the remaining weeks of the financial year may witness a true revival of missionary zeal, which shall manifest itself in abundant provisions for the pressing needs. (See pages 387, 394, and 397.)

Arrivals Abroad

June 4. At Constantinople, Rev. Dr. and Mrs. George F. Herrick.
June —. At Marsovan, Rev. Dr. Charles C. Tracy; Mrs. Tracy tarries in Smyrna for a few weeks.
June —. At Bardezag, Rev. Dr. and Mrs. Robert Chambers.
June 24. At Harpoot, Miss Mary L. Daniels.

Arrivals in this Country

June 20. At New York, Rev. and Mrs. L. P. Peet, of the Foochow Mission. Owing to a change of route, Mr. and Mrs. Peet did not arrive at San Francisco May 13, as reported in the June *Herald*.
June 22. At New York, Rev. William M. Zumbro, of the Madura Mission.
July 1. At Quebec, Miss Ruth M. Bushnell, of the Eastern Turkey Mission.
July 4. At New York, Miss Fanny E. Griswold, of the Japan Mission.

DEPARTURES

May 27. From New York, Rev. and Mrs. S. L. Gulick, returning to the Japan Mission via Germany.

July 4. From New York, Rev. Charles R. Hager, M.D., and wife, returning to the South China Mission via Switzerland, their native land.

July 8. From New York, Rev. and Mrs. A. W. Clark, returning to the Austrian Mission.

July 8. From San Francisco, Miss Jennie Olin, returning to the Micronesian Mission.

DEATH

June 20. At Roxbury, Mass., Miss Mary Susan Rice, formerly of the mission of the American Board in Persia. From 1847 for more than twenty years Miss Rice was a co-worker with Miss Fidelia Fisk in the care of the first girls' seminary in Persia, and there wrought most faithfully until failing health compelled her to return to the United States. Her home has been for many years in Lincoln, Mass., her native place, where, though in feeble health, her life has been a benediction to all who have known her. She was one of the saintly missionaries of the olden time.

Donations Received in June

Maine

Bangor, 1st Parish ch., 75; Central Cong. ch., 75; Hammond-st. Cong. ch., 75, all toward support missionary,	225 00	
Hampden, Cong. ch.	7 50	
Portland, West Cong. ch.	15 00	
Rockland, Cong. ch.	18 93	
South Gardiner, Cong. ch.	7 06	
Woolwich, Cong. ch.	4 00	
——, Friends, Piscataquis Co.	25 00	302 49

New Hampshire

Epping, Cong. ch.	3 75	
Exeter, 1st Cong. ch.	45 20	
Hampton, Cong. ch.	7 70	
Hudson, Cong. ch.	13 17	
Keene, 1st Cong. ch.	40 00	
Laconia, Cong. ch.	96 00	
Lisbon, 1st Cong. ch.	7 02	
Manchester, 1st Cong. ch., toward support Rev. J. P. Jones,	46 64	
Nelson, Cong. ch.	10 00	
Pembroke, Cong. ch.	10 53	280 01
Legacies.—Manchester, Alvin Pratt, by Silas R. Wallace,		5,000 00
		5,280 01

Vermont

Benson, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow,	29 12	
Bristol, Cong. ch.	10 00	
Brownington, Cong. ch., toward support Rev. Robert Thomson,	25 10	
Burlington, 1st Cong. ch., toward support Rev. Wm. Hazen,	125 00	
Guilford, Cong. ch.	2 32	
Morgan, Cong. ch., toward support Rev. Robert Thomson,	6 00	
North Craftsbury, Cong. ch., toward support Rev. Robert Thomson,	54 00	
Plainfield, Mrs. A. Betsey Taft,	13 00	
Sharon, A blind minister,	5 00	
West Brattleboro, Cong. ch.	18 97	
Westfield, Cong. ch., toward support Rev. Robert Thomson,	22 00	310 51
Legacies.—Essex, N. Lathrop, by A. A. Slater, Trustee, add'l,		10 83
		321 34

Correction.—Item from Westford in July *Herald* should read: Cong. ch., for use of Rev. George D. Marsh.

Massachusetts

Adams, Cong. ch., toward support Rev. A. E. LeRoy,	300 00
Auburndale, Cong. ch., 17.40; Y. P. S. C. E., for school in Madura, 30,	47 40
Boston, Phillips ch. (So. Boston), 30.54; 2d church (Dorchester), 15; Roslindale, Y. P. S. C. E., for native worker, India, 9; Ezra Gifford, of which 25 for work in Japan and 25.95 for work in India, 50 95; Mrs. H. M. Bliss, 4,	109 49
Boxford, 1st Cong. ch.	2 95
Brookline, Harvard ch.	217 18
Cambridge, 1st Cong. ch., to const. JOHN L. CHAPMAN, H. M., 352.65; Prospect-st. ch., 20.03,	372 68
Charlemont, 1st Cong. ch. Y. P. S. C. E., for native teacher, India,	5 00
Chelsea, Central Cong. ch.	11 76
Dedham, 1st Cong. Sab. sch.	12 63
Dunstable, Cong. ch.	31 75
Everett, 1st Cong. ch.	24 53
Falmouth, 1st Cong. ch.	21 00
Greenfield, 1st Y. P. S. C. E., for native teacher in India, 33; Samuel O. Lamb, .55,	33 55
Haverhill, Mary W. Welch,	2 00
Haydenville, Cong. ch., toward support Rev. C. T. Riggs,	11 25
Hingham, Cong. ch.	28 13
Holliston, Miss M. Anna Johnson, for Shao-wu,	30 00
Hyde Park, 1st Y. P. S. C. E., for Shao-wu,	15 00
Ipswich, M. N. T.	10 00
Leominster, Y. P. S. C. E.	5 00
Lincoln, Friend,	1 00
Longmeadow, 1st Cong. ch., for work, care Dr. G. C. Raynolds,	100 00
Lowell, Highland Cong. ch.	26 00
Lynn, North Y. P. S. C. E., for native helper, Marathi, and student, Madura,	12 50
Malden, 1st Cong. ch.	232 34
Marshfield, 1st Cong. ch.	20 21
Medway, Mrs. S. J. Metcalf,	.37
Methuen, 1st Cong. ch.	64 55
Millers Falls, 1st Cong. ch.	3 36
New Braintree, Cong. Sab. sch.	13 00
New Salem, Y. P. S. C. E., for Shao-wu,	10 00
Newton, Eliot ch.	153 00
Newton Highlands, Cong. ch., 108.73; Friend, 250,	358 73
Northampton, 1st ch. of Christ, toward support Dr. and Mrs. F. F. Tucker, 354; Edwards ch., for medical work, Pang-chuang, 114.40; A friend, 10,	478 40
North Billerica, Mrs. E. R. Gould,	18 00
North Wilbraham, Grace Union ch.	20 51
Petersham, Mrs. Anna Dawes MacNutt,	100 00

Pittsfield, South Cong. ch. 15 00
Reading, Cong. ch. 25 00
Salem, Crombie-st. Cong. ch., 30.93; Sophia O. Driver, 4, 34 93
Saugus, Cong. ch. 32 00
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 27 41
Sheffield, Cong. ch. 3 00
South Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. M. Emrich, 59 57
South Weymouth, Old South Cong. ch. 5 00
Springfield, Hope Cong. ch., 61.53, and Y. P. S. C. E., 25, all toward support Dr. W. O. Ballantine; 1st ch. of Christ, 14, 100 53
Taunton, Union Cong. ch. 51 05
Templeton, Cong. ch. 7 62
Tewksbury, Cong. ch., 16.85, and Woman's Guild, 15, 31 85
Wenham, Cong. ch. 9 00
West Somerville, Y. P. S. C. E., for Aruppukottai, 15 00
West Springfield, Park-st. Cong. ch. 29 24
Whitinsville, Cong. ch., Mr. and Mrs. Negohos Yeghoian, for use in Harpoot, 100, in Arabkir, 100, and in Shepik, 50, 250 00
Winchendon, Rev. M. H. Hitchcock, 25 00
Winchester, 1st Cong. ch., of which 125 toward support Rev. A. W. Clark, 281.15; A. M. Parker, for native worker in China, 50, 331 15
Worcester, Piedmont Cong. ch., of which 196.75 toward support Dr. J. B. McCord, 232.75; Plymouth ch., 75.50; Union ch., 35, 343 25
Wrentham, Cong. ch. 18 00
———, A friend, toward support Rev. R. E. Hume, 75 00—4,391 87

Legacies.—Boston, Mrs. Betsey R. Lang, by Frank H. Wiggin, Trustee, 40 00
Winchester, Lucy Blanchard Johnson, by Rev. F. A. Johnson, Ex'r, 150 00——190 00

4,581 87

Rhode Island

Pawtucket, Pawtucket Cong. ch., toward support Rev. H. E. B. Case, 150 00
Providence, Free Evan. Cong. ch. 12 72——162 72

Legacies.—Central Falls, Stephen Ludlow Adams, less expenses, 1,060 66

1,223 38

Connecticut

Bridgeport, Friend, 200 00
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, 100 00
Canton Center, Y. P. S. C. E., toward support Rev. and Mrs. C. E. Ewing, 10 00
Cobalt, Cong. ch. 1 50
Colchester, Friend, 5 00
East Hartford, 1st Cong. ch. 13 89
East Haven, Cong. ch. 23 56
Haddam, Cong. ch. 15 00
Hartford, Windsor-av. Cong. ch., toward support Rev. G. P. Knapp, 150; Mrs. Edw. W. Hooker, for support Rev. and Mrs. R. S. Stapleton, 700, 850 00
Meriden, Center Cong. ch. 40 00
Middletown, 1st ch. 89 74
New Haven, ch. of Christ in Yale University, 229 56
Plantsville, Cong. ch. 47 91
Salem, Cong. ch. 39 40
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 10 00
Scotland, Cong. ch. 1 00
Somers, Cong. ch. 7 92
Thomaston, 1st Cong. ch. 24 07
West Haven, 1st Cong. ch. 50 25
Windsor, 1st Cong. ch. 33 62—1,792 42

New York

Brooklyn, South Cong. ch. 66 00
Buffalo, Mrs. S. C. Whittemore, for Colburn Schools in India, 30 00
Homer, Cong. ch., 30, and Cong. Sab. sch., 20, toward support Rev. J. D. Taylor, 50 00
Honeoye, Cong. ch. 19 76
Lima, Thank offering, 10 00
Lysander, Cong. ch. 3 15
New York, Christ Cong. ch., 30.38; Trinity Cong. ch., 20.65; D. Willis James, 5,000, 5,051 03
Poughkeepsie, 1st Cong. ch., toward support Dr. Geo. C. Raynolds, 100 00
Sherburne, 1st Cong. ch. 481 36
Sidney, 1st Cong. ch. 56 35
Wantagh, Memorial Cong. ch. 5 60
Woodhaven, 1st Cong. ch. 13 40
———, Friend in Central New York, 40 00—5,926 95

Legacies.—Remsen, Elizabeth Roberts, 190 00

6,116 95

New Jersey

East Orange, Trinity Cong. ch., for Japan, 12, and Sab. sch., 20, 32 00
Haddonfield, J. D. Lynde, 50 00——82 00

Pennsylvania

English Center, C. H. Wright, 1 50
Landor, Mrs. H. R. Preston, 5 00———6 50

District of Columbia

Washington, Mt. Pleasant Cong. ch. 150 00

North Carolina

Kings Mountain, Sab. sch. of Lincoln Academy, 10 00

Florida

Caryville, Union Cong. ch. 20
Destin, Union Sab. sch. 2 00
Potolo, Carmel Cong. ch., .45, and Rev. E. A. Buttram, .69, 1 14
Tampa, 1st Cong. ch. 6 66
Wrights, Union Grove Cong. ch. 16——10 16

Alabama

Talladega, Cong. ch. 45 12

Tennessee

Nashville, 1st Presb. ch., Chinese Miss. Sab. sch., for pupil in Canton, 10 50
Pleasant Hill, Cong. ch. 3 63——14 13

Indiana

———, A friend, 200 00

Ohio

Akron, West Cong. ch. 52 00
Bellevue, 1st Cong. ch. 100 00
Cincinnati, Welsh Cong. ch. 15 00
Cleveland, Hough-av. Cong. ch., 37.63; North Cong. ch., 7.35; W. A. Hillis, 10; A friend, 5.15, 60 13
Eagleville, Cong. ch. 5 00
Lodi, 1st Cong. ch. 20 05
Oberlin, 2d Cong. ch., 38.16; Mrs. P. L. Alcott, 15, 53 16
Radnor, Cong. ch. 10 00
Springfield, F. Wertie Frantz, for native helper, Foochow, 6 25
Steubenville, Cong. ch. 16 77

Toledo, Washington-st. Cong. ch., 49.86, and Sab. sch., 10, 59 86
Vermilion, 1st Cong. ch. 5 00
West Park, Cong. ch. 10 08——413 30

Illinois

Alton, ch. of the Redeemer, 73 49
Amboy, Cong. ch. 6 00
Brimfield, Cong. ch. 6 00
Champaign, Cong. ch., 45.90, Sab. sch., 7.75, and Y. P. S. C. E., 11.50, all for work in Samokov, 65 24
Chicago, Doremus Cong. ch., 25; Warren-av. Cong. ch., 26.20; Rogers Park Cong. ch., 34.85; 1st Cong. ch., A. G. P., 25; Lake View Cong. ch., 18; Pilgrim Cong. ch., toward support Rev. C. L. Storrs, 15; Union Park Y. P. S. C. E., toward support Rev. F. E. Jeffery, 10; Mr. and Mrs. I. K. Hamilton, 300; Ernest M. Kimball, toward support Dr. W. A. Hemingway, 5, 459 05
Des Plaines, Cong. ch. 1 00
Dwight, Cong. ch. 10 25
Forrest, Cong. ch. 13 00
Joy Prairie, Cong. ch. 100 32
Millburn, Cong. ch. 17 28
Moline, 2d Cong. ch. 9 85
Oak Park, C. E. Hemingway, toward support Dr. W. A. Hemingway, 12 50
Peru, Cong. ch., 11, and Sab. sch., 5, 16 00
Rio, Cong. ch. 18 00
Sandoval, Cong. ch. 2 45
Seward, R. E. Short, 200 00
Sheffield, Cong. ch. 83 15
Sterling, Cong. ch. 56 00
Thawville, Cong. ch. 7 30
Waukegan, 1st Cong. ch. 14 10
Wheaton, College ch., add'l, 50—1,171 48

Michigan

Cooper, Miss Edna L. Skinner, 5 00
Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson, 250; Brewster Cong. ch., 15.22; A friend, 1,000, 1,265 22
Dowagiac, 1st Cong. ch. 17 00
Muskegon, 1st Cong. ch. 34 64—1,321 86
Legacies.—Detroit, Dr. Corydon L. Ford, by Bryant Walker, Adm'r, add'l, 150 00
1,471 86

Wisconsin

Arena, 2d Cong. ch. 3 00
Darlington, Cong. ch. 11 00
Edgarton, Cong. ch. 20 92
Fort Atkinson, Cong. ch. 16 00
Milwaukee, Grand-av. Cong. ch. 81 51
Prescott, Cong. ch., 5.50, and Y. P. S. C. E., 5, 10 50
Racine, Mrs. Canfield Smith, 25; Mary Johnson, 10, 35 00
Ripon, 1st Cong. ch. 68 75
Shiocton, Cong. ch. 5 00
Superior, Pilgrim Cong. ch. 33 79
Tomah, Cong. ch. 8 17——293 64

Iowa

Anamosa, Cong. ch. 18 00
Cromwell, Cong. ch. 25 00
Davenport, Edwards Cong. ch. 40 03
New Hampton, 1st Cong. ch. 8 00
Spencer, Mrs. B. F. Felt, 10 00
Templeton, Cong. ch. 4 45
Van Cleve, Cong. ch. 3 83
Williamsburg, Cong. ch. 18 55
Wittenburg, Cong. ch. 4 23——132 09
Legacies.—Denmark, Oliver Brooks, by Thomas S. Taylor, Ex'r, add'l, 2 57
134 66

Minnesota

Faribault, Mrs. T. B. Clement, 25
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 100; Vine Cong. ch., 17.50, 117 50
St. Paul, St. Anthony Park Cong. ch. 36 35——154 10

Kansas

Geneva, Cong. ch. 2 00
Severy, Cong. ch. 12 52——14 52

Nebraska

Clay Center, Cong. ch. 6 75
Cowles, Rev. Samuel Deakin, 1 00
Thedford, Cong. ch. 7 00——14 75

California

Avalon, Cong. ch. 10 50
Eureka, Cong. ch. 3 73
Highland, Cong. ch., for Sendai, 1 00
Hydesville, Cong. ch., A friend, 1 00
Nordhoff, Mrs. Jane R. Gelett, 5 00
Pasadena, 1st Cong. ch. 59 20
Rohnerville, Cong. ch. 3 75
San Francisco, 1st Cong. ch., 5, and Y. P. S. C. E., 25, all toward support Dr. H. H. Atkinson, 30 00——114 18

Oregon

Astoria, Cong. ch. 5 42

Colorado

Hayden, Cong. ch. 3 00
Otis, Cong. ch. 1 75——4 75

Washington

North Yakima, Cong. ch. 6 00
West Seattle, Cong. ch. 10 30——16 30

South Dakota

Beresford, Cong. ch. 20 00
Eureka, Bethel Ger. Cong. ch. 10 00
Huron, Cong. ch. 12 50
Ipswich, Cong. ch. 3 68
Mitchell, Cong. ch. 7 75
Perkins, Cong. ch. 3 10
Springfield, Cong. ch. 16 50——73 53

Montana

Helena, W. B. Cook, toward support C. C. Fuller, 5 00

Idaho

Weiser, 1st Cong. ch. 53 98

Wyoming

Wheatland, Union Cong. ch. 10 25

Oklahoma

Hennessey, Cong. ch. 4 10

Hawaii

Hilo, Foreign ch. 13 55
Honolulu, Central Union ch. 500 00
Kalapana, Native ch. 5 00
Kula, Chinese ch. 11 25
Laupahoehoe, Native ch. 3 00
Mokiki, Japanese ch. 15 20
———, Collection, 1 00——549 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
Rev. Wm. T. Gunn, Embro, Ontario, *Treasurer* 913 41
For native preacher, Madura, 40 00——953 41

Ruth Tracy Strong Fund
(For work at Beira, East Africa)

MASSACHUSETTS. — Dedham, Miss M. C. Burgess, 5 00
CONNECTICUT. — New Haven, Mrs. G. D. Castor, 5 00
ILLINOIS. — Chicago, Mrs. Joseph B. Leake, 25 00
MINNESOTA. — Winona, W. H. Laird, 100 00——135 00

MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*
For sundry missions, in part, 12,949 67
For house for the Misses Melville, add'l, 119 70
(Aux. Manhattan ch., New York City, toward support Mrs. F. B. Bridgman, 31, and Y. P. S. C. E., Danby, N. Y., 5), 36 00—13,105 37

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 18 00

MISSION SCHOOL ENTERPRISE

MASSACHUSETTS. — Lynn, Central Y. P. S. C. E., 1; Middleboro, Central Y. P. S. C. E., 10; Phillipston, Y. P. S. C. E., 1.64; Topsfield, do., 5; West Medford, Cong. Sab. sch., 5, 22 64
CONNECTICUT. — Groton, Cong. Sab. sch., 3; Rocky Hill, Y. P. S. C. E., 13.75; Woodstock, 1st Cong. Sab. sch., 12.74, 29 49
NEW YORK. — Brooklyn, ch. of the Pilgrims Cong. Sab. sch., 20; Deer River, Y. P. S. C. E., for schools, Madura, 5; New York, Olivet Cong. Sab. sch. Miss. Asso., 50; Wantagh, Memorial Cong. Sab. sch., 8.40, 83 40
GEORGIA. — Thomasville, Bethany Y. P. S. C. E. 8 00
INDIANA. — Angola, Jun. Y. P. S. C. E. 10 00
OHIO. — Youngstown, Plymouth Cong. Sab. sch., for catechist, Madura, 15 00
MICHIGAN. — Grand Rapids, Barker Memorial Y. P. S. C. E. 8 50
OREGON. — Astoria, Cong. Sab. sch. 2 00
179 03

For Support of Young Missionaries

ILLINOIS. — Blue Island, Y. P. S. C. E., 1; Downers Grove, do., 5; Elgin, do., 10; Forrest, do., 10; Onarga, do., 5; Toulon, do., 25, all for MacLachlan Fund, 56 00
WISCONSIN. — Evansville, Y. P. S. C. E., 4.50; Glenwood, do., 2; Milwaukee, Grand-av. Y. P. S. C. E., 10; Park Falls, Y. P. S. C. E., 8, all for DeForest Fund, 24 50
IOWA. — Farragut, Y. P. S. C. E., 5; Glenwood, do., 5; Salem, do., 10; Toledo, do., 7.23; Washta, do., 5, all for White Fund, 32 23
MINNESOTA. — Brainerd, People's Y. P. S. C. E., for Haskell Fund, 1 00
KANSAS. — Little River, Y. P. S. C. E., for DeForest Fund, 1 00
NEBRASKA. — Arborville, Y. P. S. C. E., 10; Aurora, do., 5; Carroll, do., 5.11; Cortland, do., 10; Fairmount, 1st Y. P. S. C. E., 7.35; Lincoln, do., 5; Santee, Pilgrim Y. P. S. C. E., 9, all for Bates Fund, 51 46
NORTH DAKOTA. — Amenia, Y. P. S. C. E., 1.84; Crary, do., 4.50, both for Haskell Fund, 6 34
172 53

Additional Donations for Special Objects

MAINE. — Presque Isle, Rev. Arthur L. Golder, for work, care Rev. G. M. Rowland, 3; Skowhegan, J. H. La Casce, for pupil, care Rev. B. K. Hunsberger, 10.25, 13 25
NEW HAMPSHIRE. — New Castle, Cong. ch., for work, care Rev. C. E. Ewing, 10 00
VERMONT. — Jericho, Rev. W. Rand, for work, North China, 5 00
MASSACHUSETTS. — Andover, South Cong. ch., Y. P. S. C. E., 10, and Jun. Y. P. S. C. E., 5, all for work, care Dr. C. R. Hager; Attleboro, 2d Cong. ch., for work, care Rev. J. H. Pettee, 20; do., Ann E. Shorey, for pupil, care Mrs. M. L. Sibley, 25; Auburndale, A friend, for work in Kusaie, 5; Boston, Mt. Vernon Chinese Sab. sch., for work, care Dr. C. R. Hager, 50; Brockton, Evan W. Thomas, for work, care Rev. E. H. Smith, 10; Fall River, Chinese Y. P. S. C. E. of Central Cong. ch., for native worker, care Dr. C. R. Hager, 60; do., Eunice A. Lyman, for pupil, Ahmednagar, 10; Gloucester, Trinity ch., Friends, for native teacher, care Rev. R. A. Hume, 35; Marlboro, Cong. ch., for work, care Dr. C. R. Hager, 6.80; Medway, Cong. ch., Ladies' Benev. Soc., for pupil, care Mrs. R. Winsor, 20; Mill River, Y. P. S. C. E., for work, care Rev. L. S. Crawford, 12.50; No. Adams, Mrs. E. M. H., for native worker, care Rev. F. E. Jeffery, 35; Springfield, Y. P. S. C. E. of Hope Cong. ch., for native worker, care Dr. W. O. Ballantine, 25; Stoneham, Y. P. S. C. E., for pupil, care Rev. H. J. Bruce, 20; Wakefield, Cong. ch., Mary Farnham Bliss Miss. Soc., for work, care Mrs. T. S. Lee, 10, 359 30
RHODE ISLAND. — Providence, Central Cong. Sab. sch., for work, care Mrs. J. P. McNaughton, 25 00
CONNECTICUT. — New Haven, Mrs. Knapp's Mission Band, for pupils, care Miss Mary P. Wright, 32.75; Simsbury, Sab. sch. of 1st ch. of Christ, for work, care Rev. C. M. Warren, 10, 42 75
NEW YORK. — Brooklyn, Penny Aid Soc., for work, care Mrs. Otis Cary, 17.50; Jamestown, Mr. and Mrs. Cyrus Underwood, for medical work, care Dr. H. L. Underwood, 50; New York, Physicians and Surgeons' Christian Asso., for work, care Dr. T. S. Carrington, 53; do., Christ Cong. Sab. sch., Helping Hand Club, for work, care Dr. Meda Hess, 5; Poughkeepsie, Grace B. House, for industrial school, care Rev. J. H. House, 25; Syracuse, Chas. Raisin, for church building, care Rev. J. P. McNaughton, 53.55, 204 05
NEW JERSEY. — Glen Ridge, Grex Club, for Factory Girls' Home, Japan, 25; Newark, Park Presb. ch., Good Will Circle, for pupil, care Rev. L. S. Gates, 20, 45 00
PENNSYLVANIA. — Philadelphia, S. D. Jordan, for Lend-a-hand Fund, 5; White Haven, Mrs. M. R. Mahjoubian, for college building, care Miss Ellen M. Blakely, 2, 7 00
TENNESSEE. — Nashville, Union ch., Fisk University, for work, care Rev. H. J. Bennett, 20 00
OHIO. — Cincinnati, Rev. and Mrs. L. W. Mahn, for native worker, care Rev. G. H. Hubbard, 3; Cleveland, Hough-av. Y. P. S. C. E., for pupil, care Rev. Lewis Hodous, 30; Elyria, 1st Cong. ch., Miss De Witt, for work, care Dr. C. R. Hager, 15; Lorain, 1st Cong. ch., for work, care Rev. Paul L. Corbin, 15; Monroeville,

Mrs. E. Prentiss, for Ponasang Hospital, 1; Oberlin, Mrs. P. L. Alcott, 5, and C., 5, for work in Van; Toledo, 1st Cong. ch., for native catechist, care Rev. J. E. Tracy, 15, 89 00

ILLINOIS.—Canton, Miss Maria J. Dewey, for work, care Mrs. D. M. B. Thom, 25; Chicago, Grace Cong. ch., 60; Y. P. S. C. E., 50; Sab. sch., J. Meyers' class, 20; E. H. Pitkin, 100; Frank Kimball, 50; Victor Lawson, 50; J. A. Werner, 100; Mary Publon, 35; A. E. Case, 25; and Rev. J. J. Brokenshire, 10, all for school building, care Rev. H. G. Bissell; do., Grace Cong. Sab. sch., J. A. Werner's class, for native helper, care Rev. H. G. Bissell, 12.50; do., Mr. and Mrs. J. A. Werner, for do., 10; Roscoe, Mrs. M. A. Ritchie, for Ponasang Hospital, 5; ———, C., for Christian worker, care Rev. F. E. Jeffery, 34, 586 50

MICHIGAN.—Detroit, Canfield-av. Cong. Sab. sch., for native worker, care Rev. J. H. Dickson, 32; Grosse Point Sab. sch., for do., 12.50, 44 50

WISCONSIN.—Stockbridge, Cong. Sab. sch., for pupil, care Rev. Robert Chambers, 10 40

IOWA.—Chester Center, Cong. Sab. sch., birthday offering, for work, care Rev. G. E. White, 11.25; Eldora, F. P. Cheever, for pupil, care Rev. F. W. Bates, 5, 16 25

MINNESOTA.—Princeton, M. C. and J. R. Henderson, for pupil, care Rev. J. X. Miller, 12; St. Paul, St. Anthony Park Cong. ch., for school, care Rev. F. E. Jeffery, 40, 52 00

KANSAS.———, Friend, for use Rev. L. S. Gates, 3 00

CALIFORNIA.—Oakland, Pilgrim Y. P. S. C. E., for work, care Miss Louise Wilson, 10; San Francisco, Jun. Y. P. S. C. E., Bethany Cong. ch., for pupil, care Rev. Wm. Hazen, 15, 25 00

OREGON.—Sherwood, Cong. ch., for pupil, care Miss Ada E. Hall, 6.50; Tualitin, Cong. Sab. sch., for do., 7.60, 14 10

ARIZONA.———, A friend, for work, care Rev. F. M. Chapin, 100 00

HAWAII.—Honolulu, Mr. and Mrs. T. Richards, for use of Miss J. R. Hoppin, 15 00

TURKEY.—Aintab, 2d Cong. ch., Young People's Mission Band, for native preacher, care Rev. L. Hodous, 15 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY

Rev. Wm. T. Gunn, Embro, Ontario, *Treasurer*

For pupil, care Rev. F. W. Macallum, 5 00
For work at Chisamba, 112 16——117 16

MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For pupil, care Miss M. Melville, 5 00
For kindergarten supplies for Miss M. Melville, 3 50
For pupils, care Miss F. E. Burrage, 10 00
For pupil, care Rev. R. Chambers, 35 00
For pupils, care Miss M. P. Wright, 10 00
For Aintab scholarship, A. C. G. C. 19 50
For pupil, care Miss M. M. Patrick, 20 00
For pupil, care Miss M. M. Patrick, 20 00
For work, care Miss A. M. Lord, 1 00
For work, care Mrs. I. S. Stapleton, 30 00
For orphanage, care Miss Grisell McLaren, 6 19
For pupil, care Miss F. E. Hartt, 10 00
For work, care Dr. R. P. Hume, 20 00
For work, care Miss M. B. Harding, 25 00
For work, care Miss M. T. Noyes, 12 50
For work, care Miss B. B. Noyes, 25 00
For work, care Miss M. M. Root, 33 00
For native pastor, care Rev. J. P. Jones, 12 50
For kindergarten, care Miss J. H. Brown, 5 00
For use of Miss E. S. Hartwell, 16 00
For pupil, care Rev. C. R. Hager, 5 00
For Bible-woman, care Rev. C. R. Hager, 30 00
For child, care Rev. A. H. Smith, 5 00
For orphanage, care Rev. J. H. Pettee, 16 56
For orphan, care Mrs. J. H. Pettee, 15 00
For scholarship, care Rev. J. D. Eaton, 60 00
For scholarship, care Miss Alice Gleason, 30 00
For children, care Miss Mary Dunning, 10 00——490 75

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For Bible-woman's house, care Miss E. M. Swift, 30 00
For work, care Miss J. L. Graf, 7 05
For work, care Miss N. N. Russell, 100 00——137 05

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California, *Treasurer*

For work, care Rev. C. A. Nelson, 25 00

2,472 06

Donations received in June, 35,072 53
Legacies received in June, 6,604 06

41,676 59

Total from September 1, 1904, to July 1, 1905, Donations, $411,466.78; Legacies, $81,792.43 = $493,259.21.

Building and Equipment Fund

NEW JERSEY.—Orange, Frank Vanderpoel, for construction of new building at Tarsus, care Rev. T. D. Christie, 5,000 00

The New Missionary Vessel

NEW HAMPSHIRE.—Hudson, Cong. Sab. sch., 1.50; Lebanon, do., 1, 2 50
VERMONT.—Orwell, Cong. Sab. sch. 6 01
MASSACHUSETTS.—Great Barrington, Jun. Y. P. S. C. E., 5; Springfield, Mr. and Mrs. H. Cowl, 1; Westford, Cong. Sab. sch., 7.50, 13 50
CONNECTICUT.—Hebron, Cong. Sab. sch., .50; Winchester Center, do., 10, 10 50
NEW YORK.—East Bloomfield, Cong. Sab. sch., 19.05; Roland, 1st Cong. Sab. sch., 3.50, 22 55
NEW JERSEY.—East Orange, Trinity Cong. Sab. sch., 15; Newark, 1st Cong. Sab. sch., 2.30, 17 30
PENNSYLVANIA.—East Smithfield, Cong. Sab. sch. 10
FLORIDA.—Melbourne, Cong. Sab. sch. 5 00
OHIO.—Cleveland, Euclid-av. Cong. Sab. sch., Prim. Dept. 30 63
ILLINOIS.—Jacksonville, Cong. ch., Mission Band, .10; Oak Park, 3d Cong. Sab. sch., 10.25; Rockford, 1st Cong. ch., Jun. Y. P. S. C. E., 2.40, 12 75
MICHIGAN.—Grand Rapids, Barker Memorial Cong. Sab. sch. 1 00
IOWA.—Grinnell, Y. P. S. C. E. 80
MINNESOTA.—St. Paul, St. Anthony Park Cong. Sab. sch. 4 25
CALIFORNIA.—Pomona, Pilgrim Cong. Sab. sch., 7.70; San Diego, Atherton B. Cliff, .10, 7 80
OKLAHOMA.—Darlington, Cong. Sab. sch. 1 50

136 19

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